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ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS



ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ

THE 'SUPPLICES'

OF

AESCHYLUS

A REVISED TEXT

WITH INTRODUCTION, CRITICAL NOTES, COMMENTARY
AND TRANSLATION

BY

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THIS BOOK
IS AFFECTIONATELY DEDICATED
TO
WILLIAM EMERTON HEITLAND, M.A.
TUTOR AND FORMERLY CLASSICAL LECTURER
OF ST JOHN'S COLLEGE
IN TOKEN OF A GRATEFUL AND ADMIRING RECOLLECTION
OF HIS
SINGULAR POWER, THOROUGHNESS AND UNSELFISHNESS
AS A TEACHER.

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1897

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ¹.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΤΕΙΩΝ).

ΚΗΡΥΞ¹.

¹ The parts of Danaus and the herald were probably taken by the same person.

CORRIGENDA.

The Editor regrets that through his inability, for geographical reasons, to give immediate personal attention to the passage of this work through the press the following *errata* remain to be corrected.

Page	4.	Commentary, 1st col. l. 36, for 'not δῖαν' read 'not δῖαν'
„	6.	Critical Notes, l. 3, for dat. read dat
„	11.	„ „ „ for σφετεριζόμενον read σφετεριζόμενον
„	34.	„ „ „ l. 7, for πνοῖς cod. read πνοῖς Esc.
„	37.	„ „ „ l. 2, for ἀσφαλεί read ἀσφαλέας
„	37.	„ „ „ l. 4, for edd. read emendavi
„	47.	Commentary, 1st col. l. 30, for σύγγνοιτο read συγγνοῖτο
„	50.	Critical Notes, l. 2, for σύγνοιτο read σύγνοιτο
„	59.	Text, l. 3, for δι' read δι'
„	65.	Commentary, 1st col. l. 19, for πρόσως read προσως
„	68.	Critical Notes, l. 4, for ἀστυνγείτονα read ἀστυνγείτονα
„	70.	„ „ „ l. 5, for τὰμπελάγματα read τὰμπελάσματα
„	71.	Commentary, 2nd col. ll. 6 and 10, for τὰμπελάγματα read τὰμπελάσματα
„	81.	„ „ „ 1st col. l. 29, for αὐτῶν read ἀστῶν
„	90.	Text, l. 1, place comma after κολυμβητῆρος
„	96.	„ „ „ l. 2, for μετεμπλήσαι read μετεμπλήσαι
„	96.	Commentary, 1st col. l. 27, for μετεμπλήσαι read μετεμπλήσαι
„	161.	Critical Notes, l. 19, for δλωλναῖ read δλωλνῖα
„	164.	„ „ „ l. 4, for ἡμαγμένον read ἡμαγμένον
„	165.	Text, l. 3, for λοτᾶτ' read λοτᾶτ'
„	165.	Commentary, l. 17, for λοτᾶτ' read λοτᾶτ'
„	166.	Critical Notes, l. 2, for esset read esse
„	168.	„ „ „ l. 4, for ἀέρλαισιν read ἀερίαισιν
„	171.	„ „ „ l. 4, for 'Ικέτισι read 'Ικετίσι
„	172.	„ „ „ l. 5, for δοκοςάχ read δακοςάχ
„	175.	„ „ „ l. 1, for ταμ' read τᾶμ'
„	175.	„ „ „ l. 4, for ἀγαμ' read ἀγοιμ'
„	177.	„ „ „ l. 3, for χατ' read χοιτ'
„	194.	Text, l. 2, for περισμένοις read περισμένοις
„	217.	Translation, l. 8, for time read tune
„	219.	„ „ „ l. 3, for food read good
„	222.	Index, l. 8, for ἀπειρέδακρυς read ἀπειρόδακρυς

PREFACE.

A NEW edition of the *Supplices* of Aeschylus has long been required. I could wish that some more experienced hand had produced it. Though full of beauties of thought and expression, the play has the reputation of being unusually corrupt, and is therefore comparatively little read. But it is cause for some wonder, that so few scholars of eminence seem to have thought it a duty to emend and explain a work which is so important for a proper comprehension of Aeschylus.

It is a fact not seldom commented upon, that critical study, especially with English scholars, is apt to confine itself to certain narrow fields, which it ploughs over and over again, while it leaves *senta situ* domains of literature which might be reclaimed to great advantage. If this concentration were the consequence of a paucity of labourers, or if such ἀναπόλησις produced more profit than progressive reclamation can do, there could be no objection to the practice. The former excuse no one will urge. Nor can it be maintained that the literary value of the *Supplices* is small. Conington, led by his poetic instinct, was much attracted to a special study of the play; and Mr Morshead, in his scholarly translation, quotes in its praise critics 'as competent and as diverse' as Keble, Browning and Swinburne. The first-named calls it truly 'dulcissimae illae Ἰκετίδες,' and the last asserts that it is neglected 'for no fault but its misfortune.' An editor of the *Supplices* is not engaged in an attempt to galvanise a dead thing into life. When the play receives its due share of attention it can trust to its own lively virtues, to the unequalled beauty and sweetness of its choral odes, the simplicity and grace

of its language, the clearness and healthiness of its moral bearing. It is moreover, as I believe, impossible to fully know the development of the 'mind and art' of Aeschylus without this, his earliest extant production. (See Introd. 'Date of the Play.')

No separate study of the play has, so far as I know, appeared in England during the last half-century, and, except for the wild work of Burges, I have seen the commentary of no English editor whatever but Paley. Even in Germany separate editions have been rare. In the matter of exegesis my obligations are principally to Paley, Weil and Oberdick. I hope, however, to have contributed much. Where I have totally differed from other editors I have not felt it becoming to indulge in expletives, remembering that my own first impressions have afterwards appeared to me equally deserving of an *inepte* or a *perperam*.

Of Hermann's work I cannot bring myself to entertain such a high opinion as his reputation would seem to warrant. To avoid a charge of presumption I will quote Madvig (Adv. Crit. cap. II. *ad fin.*) for an estimate of Hermann, to which I have of my own judgment come, but which perhaps only a Madvig may confidently enunciate, 'non maximum numerum bonarum emendationum obruit innumerabili inanum et levium opinionum festinanter iactarum multitudine, rursus non raro, ubi libido aut obtreectatio abripuerat, strenuus pravorum defensor.'

For the text of the Medicean I have followed Vitelli's recension (1885). Merkel's has also been in my hands. These, together with the *apparatus criticus* supplied by Wecklein's indispensable collection, practically place the antipodean student on an equality of equipment with the European. I feel strongly how grateful one should be for so helpful a compilation. Before obtaining Wecklein I had in a laborious and unsatisfactory manner collected an *apparatus criticus* from any available sources, but his work has enabled me in many cases to correct the attribution of conjectures, as well as to add many valuable modern suggestions to my lists.

In selecting previous conjectures for mention I have been guided generally by the measure of their apparent plausibility, but sometimes by a wish to shew the necessity of some point of the commentary or translation.

The translation is intended to be readable in itself, but chiefly to bind together the observations of the commentary, so that the wood may be seen as well as the trees.

The notes may be thought full, but not, I hope, verbose. Exegesis of Aeschylus, even in his best edited plays and in his soundest parts, is far from complete. We have not upon Aeschylus any of that thorough work in this kind which Professor Jebb is supplying so luminously upon Sophocles. Than the poetry of Aeschylus there is no more concise or sinewy diction to be found in antiquity. If, for instance, strength and absolute justice of epithets are any criterion of vigorous style, it should be seen that in Aeschylus there is no such thing as an otiose epithet or part of an epithet. When editors explain οἰόφρων πέτρα as an instance of a compound in which the latter element adds nothing, they wrong the poet and their own judgment. There is here, as a matter of fact, a strikingly condensed metaphor. The peak is 'haughty' 'reserved,' minded to stand aloof from inferior heights, like a haughty man apart from and above the mob. The πέτρα is endowed with φρόνημα 'pride.' So when an army ὄξυπρόροισι βρέμει ἐν αἰχμαῖς (P. V. 423), the advanced line of spears is compared to a naval squadron ready for the ἐμβολή with its sharp prows.

A careful study of such writing is often necessary for determining whether or not emendation is required, and, if required, of what nature it should be. Any γόνιμος ποιητής is best explained from himself, and hence no exegetical study can be too painstaking for a critic of the text. In P. V. 680

ἀπροσδόκητος αὐτὸν αἰφνίδιος μόρος
τοῦ ζῆν ἀπεστέρησεν,

to say nothing of the metrical difficulty, no careful student of Aeschylus could bear the flagrant tautology ἀπροσδόκητος αἰφνίδιος. In emending therefore he would not accept any word of merely the same sense as αἰφνίδιος. The true reading I should restore with αἰπεινός (Homer's αἰπὺς ὄλεθρος). This differs from αἰφνίδιος and from ἀπροσδόκητος in the metaphor.

On the other hand take *Cho.* 698

νῦν δ' ἥπερ ἐν δόμοισι βακχείας καλῆς
ιατρὸς ἐλπὶς ἦν παροῦσαν ἐγγράφει.

It is the personified Ἀρά who is apostrophised. She has overcome and carried off one by one the φίλτατα of Clytaemnestra, 'and now' says C. 'you record as present, the only hope that was left.' The text παροῦσαν ἐγγράφει requires not emendation but explanation. The metaphor is from one calling a muster-roll or checking an inventory. One who should appear, a thing which should be forthcoming, is either παρών or ἀπών. The recorder therefore ἐγγράφεται παρόντα or ἀπόντα. So the Ἀρά, taking the inventory of τὰ φίλα of Clytaemnestra, which are to be registered as slain, records each as she gathers it in. Finally she secures the last hope of the house and παροῦσαν αὐτήν ἐγγράφεται.

Every new editor is expected to stand and deliver his principles in the matter of conjectural emendation, and perhaps in somewhat more definite manner than that adopted by Professor Gildersleeve (*quem honoris causa nomino*), who (Pref. Pindar) contents himself with saying that he uses his 'best judgment.'

In the present work there have been assumed as axioms: (i) that, as possession is nine points of the law, and in the matter of MS. reading ninety and nine points, the reading in the text must hold its place until such cause to the contrary can be shewn as will satisfy a rigidly impartial tribunal. The *onus probandi* lies entirely with the impugner of the text. Unfortunately the impartial tribunal can, for the purpose of an editor, only be erected in his own mind, which is liable to err both in knowledge and judgment. Yet, if he is assured of his own conscientiousness, he is justified in giving his verdict so far as his own edition goes, and leaving possible lapses of knowledge and judgment to be corrected by the collective wisdom of his readers:—(ii) that the conditions of dispossession are these. It must either be proved that the reading is an impossibility, or else that in point of grammar or usage it is so abnormal, or in point of relevance so manifestly inappropriate, as to produce a thorough conviction that the MS. is in error. This naturally involves exhaustive examination of the possible significations of the passage as a whole and of the suspected words in particular:—(iii) that the reading substituted on conjecture must approve its claims by satisfying the conditions of palaeography—as a most natural source of the incorrect reading: of sense—as being best suited

to the context: and of tone—as being in use and character suited to the author and his style.

It is of course hard to apply these principles even to the satisfaction of oneself. An ideal editor would require freedom from bias, a capacity for acting the Roman father by his own theories, logical acumen, intuitive perception, sound knowledge of Greek, a faculty for projecting himself into contemporary Greek thought and feeling, together with conscientiousness and industry. Ideals are as rare in this sphere as in all others; yet the least that should be demanded is painstaking; and when one considers the field over which some critics have spread their editions and the rapidity with which they have produced them, one wonders how in one short life they have found the time to weigh and ponder all the *pros* and *cons* of the readings which they reject or propose. There is too much of the ‘picking out of plums’ in classical work.

There is, it is true, every need to deprecate the wild exhibitions of fireworks which are frequently shot forth under the name of conjectural emendation. If an editor apply himself to a great work such as a drama of Aeschylus or Sophocles, he is bound to remember that thousands of scholars have read the work before, and to pay some deference to their silence about or assent to the text. To expel a word because it seems *prima facie* not the best possible word, and to substitute some other without condescending to shew a probable cause of corruption, to call lines an interpolation because their relevance is unobtrusive, to splash the hurried page with words of the *putide* type, to roundly assert that this or that construction is impossible because the case of a noun does not easily submit itself to a well-known heading of the syntax-book, all this is easy and brings a notoriety more or less honoured. Yet it were better that no such ‘work’ were done at all. The scientific training of classics might soon cease to exist if the mind were not asked to break itself upon the difficulties, but were allowed to skim airily over them.

Yet while this is true, it by no means follows that the opposite course of keeping rigidly to *Mumpsimus*, and of explaining as the work of a poet all the accumulated errors of ignorant copyists, is any better or more scientific. It frequently renders taste

and judgment impotent, by resolutely finding intentional beauties in accidental depravities.

And if one adopts, not from a spirit of compromise but of conviction, a middle course, going *medio verissimus*, he is likely to be confounded with one or other of the extremes; and in the case of so corrupt a work as the *Supplices* he is more likely to be confounded with the rash innovators; whereas if the same man were editing Demosthenes from Σ or Plato from Par. A, he would probably, through his conservative retention of the text, be regarded as a disciple of *Mumpsimus*. The truth is that what applies to one author does not apply to another, or what applies to one book of an author does not necessarily apply to another book of the same. In the case of Aeschylus in particular, I am fain to confess that my distrust of the MS. deepens rather than diminishes, and I believe with Professor Kennedy (*Agam.* p. 207) that the Aeschylean MSS. are 'clogged with corruption.' It is difficult to believe that he who wrote the lucid constructions of whole passages of the *Prometheus* could also write the wholly impracticable combinations which appear in the *Supplices* and the *Choephoroe*. We cannot but be reminded how many mistakes, often with a specious aptness of their own, are left in printed books of to-day, when reader and author have both more than once revised the proof. Nor can we forget the words of Strabo (xiii. 609) βιβλιοπῶλαι τινες γραφεῦσι φάλοισι χρώμενοι καὶ οὐκ ἀντιβάλλοντες...ὅπερ...συμβαίνει...καὶ ἐνθάδε καὶ ἐν Ἀλεξανδρίᾳ, or Cicero's 'ita mendose et scribuntur et veneunt.'

In deciding questions of grammar and usage one can only form his judgment upon the collected material of grammarians and lexicographers. The readiness with which a scholar will accept a peculiar construction or usage for which parallels are lacking, depends upon the feeling which has grown up in him of the powers and flexibilities of the Greek language. After careful investigation of the grammatical limitations of Aeschylus, an editor is not bound to go counter to his best judgment by allowing to stand a construction of which no reasonable account can be given, by aposiopesis, *constructio ad sensum*, or any other of those phenomena for which liberal allowance must be made. The constructions of Thucydides which violate strict grammar

are grammar of the sense, the evolution of the sentence is altogether intelligible. Similarly most of the peculiar cases of nouns, which Professor Campbell arranges in his introduction to Sophocles, are met halfway by the mind of anyone with the proper feeling for the native flexibility of a Greek case. They are not *impracticable*. In Aeschylus there are constructions similar to these, cases with an easily appreciable accord to the sense, though it may be hard to classify them formally. But there are other constructions which baffle feeling and analysis alike, and which no editor should force himself to uphold.

I cannot acquiesce in the expression of a late distinguished teacher in these colonies (Badham, *Adhortatio ad discipulos Academiae Sydneiensis*), 'scio tragicis fere omnia licere.' The tragedians at least wrote sense, and if not a formal at least a natural grammar. These must be restored to them, though they must be restored from the inside, from the literary and spiritual condition of the poet of ancient Athens, not from the literary and spiritual condition of the nineteenth century.

In conclusion I would ask that some indulgence should be allowed to the shortcomings of a work produced in this part of the world. It is not so much that our literary stores and appliances are insufficient, as that there is a want of that ready help and advice and of that sympathy of pursuit which the European student can enjoy so plentifully.

THE UNIVERSITY, MELBOURNE,
Dec. 1888.

INTRODUCTION.

- I. *Analysis of the Play.*
- II. *Date of the Play.*
- III. *The Trilogy.*
- IV. *Manuscripts and Text.*
- V. *The Scholia.*
- VI. *Technical division of the Play.*

I. ANALYSIS OF THE PLAY.

Scene—Number of Chorus—Outline of the action— $\bar{\text{E}}\theta\text{os}$.

THE scene, which remains unchanged, lies in the meadow-lands about Lerna (*v.* 47), near the coast south of Argos and the river Erasinus (*v.* 988). In the middle of the stage is represented an artificial mound or natural knoll dedicated to the Gods of athletic games (*v.* 163), of whom Zeus, Apollo, Poseidon and Hermes are directly named (*vv.* 183—195). On the mound stand many (*v.* 196) large (*v.* 444) wooden images (*v.* 442) of these $\acute{\alpha}\gamma\acute{\omega}\nu\iota\omicron\iota\ \theta\epsilon\omicron\iota$. The mound itself, which with its images occupies a large space, slopes forward into the orchestra, and at its foot the $\theta\upsilon\mu\acute{\epsilon}\lambda\eta$ represents a $\kappa\alpha\nu\omicron\beta\omega\mu\acute{\iota}\alpha$ (*v.* 196) of the deities of the place. The rest of the orchestra is a level expanse and serves as the $\acute{\alpha}\lambda\sigma\omicron\varsigma$ of the same gods (*v.* 487).

The chorus of fifty Danaids in oriental attire (*v.* 209), with finely-worked robes (*v.* 409), forehead-bands (*v.* 408), and veils (*v.* 105), enter the orchestra from the passage on the right. They bear in their hands branches of olive wreathed with wool (*v.* 165), and as they advance the Coryphaeus recites the anapaestic $\pi\acute{\alpha}\rho\omicron\delta\omicron\varsigma$ (*vv.* 1—40). How far their handmaids followed them at this point is very doubtful. Certainly they do not now take their stand with them (see *v.* 945), and if they are

visible at all (as *vv.* 922, 945 seem to shew they are), they must be either grouped at the entrance or inconspicuously seated in the part of the orchestra nearest to it.

The scene is eminently spectacular, and is therein suited both to Aeschylus' natural taste for pomp and also to the comparatively inartistic character of the early drama. (Cf. Arist. Poet. vi. 4 *πρῶτον μὲν ἐξ ἀνάγκης ἂν εἴη τι μόριον τραγωδίας ὁ τῆς ὀψέως κόσμος*, and *ibid.* § 19, ἡ δὲ ὀψις ψυχαγωγικὸν μὲν ἀτεχνότατον δὲ καὶ ἥκιστα οἰκεῖον τῆς ποιητικῆς.) It seems unreasonable to doubt that there were fifty persons in the chorus. The legends invariably represent the Danaids as fifty. In *Prom. V.* 853 they are *γέννα πεντηκοντάπαις*, and in *v.* 292 of the present play Belus is called *πεντηκοντάπαις*. It is hard to conceive of a chorus of twelve (Weil) or of fifteen (Hermann, Böckh &c.) speaking of themselves as the fifty daughters of Danaus. The spectators would naturally look for fifty, and if an illusion were practised upon them they would desire to remain unconscious of it. Here they would have no illusion, but an offensive incongruity. Nor is there any difficulty in the way of so large a chorus. The *Supplices* is the earliest extant drama (see 'Date of the Play'), and as the original number of the chorus was fifty, and as fifty, if we may believe Pollux (iv. 110), continued to be the chorus down to the time of the production of the *Eumenides*, it is hard to see on what grounds the number fifty is denied to this play. The 'Menschengewimmel' of which Oberdick complains would really be no drawback, but the contrary. There is no thrilling action in the piece, and, despite its admirable poetry, it would have fallen flat as a drama if only twelve or fifteen Danaids had provided the spectacle. But with a chorus of fifty the case is different. To watch fifty persons performing their choric motions was to the Athenians of the time in keeping with tradition, it still had 'something to do with Dionysus'. As actors Danaus and Pelasgus have *ῥῆσεις* but little developed from the *ῥῆσις* of Thespis' single actor: the chorus is the centre of attraction. The 'Menschengewimmel' is therefore necessary, and as the play advances it grows more spectacular still, till it ends in a grand processsion upon both orchestra and stage.

As the chorus enters, the fogleman recites the *πάροδος*: 'May Zeus receive his suppliants, who, to escape a hated union, have fled from Egypt to Argos, the home of their ancestress Io. O land and all its powers, receive the suppliant and spurn away the oppressor.'

Then arranging themselves in the orchestra they chant, with appropriate gestures and motions, and probably in *ἡμιχόρια*, a lyric passage: 'Next we invoke Epaphus, offspring of Zeus and Io. From him we come, as we can shew. If any native hear us, our tones will remind him

of the sorrowing nightingale. This too is a manner of dirge. O Gods! side with justice against vice and violence. Give us sanctuary. The purposes of Zeus are inscrutable, we only know that his will never fails. Mortals, nay! gods, he lays low in their pride: human wantonness is putting forth new leaves; may he look to it. Thus, though untrained, do I mourn like any dirgewoman. As yet our flight has gone well: may the end be well. Great Father! deliver thy children, and thou, Artemis, thy hapless votaries. Else will we die, appealing from the Olympians to the nether gods. Then what will be the plea of Zeus for deserting his own?’

At this point Danaus, an aged (*v.* 151) and venerable (*v.* 291) man of Egyptian aspect (*v.* 475), shews himself upon the summit of the knoll, whence he is looking towards the left, *i.e.* inland towards Argos. He addresses the chorus (*vv.* 150—177): ‘Daughters, show prudence and trust in me. There is need. I see the dust of an approaching host. I see the armed host itself. I know not its mood, but it is best to seek sanctuary on this sacred mound in suppliant posture. And when they come, bear yourselves like modest suppliants. The Argives are quick to take offence.’

The Danaids obediently leave the orchestra and mount the knoll upon the stage, where they doubtless arrange themselves with much spectacular effect. As they advance they invoke the chief gods whose *βρέτη* they observe (*vv.* 178—195). Some further advice from Danaus gives time for the Argive king an old man (*v.* 334), to arrive, attended by an escort of spearmen (*v.* 156). He enters from the left. ‘What group of foreign folk is this? No Greeks are thus bedizened. And why do ye come unheralded? Your boughs mark you as suppliants. Speak.’ (*vv.* 208—219.) To assure them of his right to ask he tells them how he is king of all Pelasgia. And here Aeschylus introduces one of his geographical and historical lessons, upon the extent of ancient Pelasgia and the derivation of the name Apia (*vv.* 223—244). ‘Now’ adds the king, ‘I have spoken for myself, it is your turn.’ ‘We are Argives.’ He finds it hard to understand how a people of such complexion can be Greeks. ‘Ye are more like Libyans, Egyptians, Amazons.’ (*vv.* 251—264). By a series of stichomuthic questions and answers on both sides (*vv.* 265—295) the Danaids convince the king of their pedigree from Io. They implore his protection, but from policy he hesitates. The discussion is well worked out (*vv.* 319—468): ‘Mighty king, we call to you as the wolf’s victim calls to the herdsman.’ ‘The risk to our country is great.’ ‘Themis avert it. Respect of the suppliant is the best of worship.’ ‘’Tis a matter for my people, not for

me.' 'You are the people, for you are sole sovereign. Beware the wrath of heaven.' 'I know not what to do.' 'Remember the undying wrath of Hikesios.' 'But what if your cousins have a just claim?' 'Then will I rather flee the world over than fall into their hands. Choose for the just side.' 'I am no judge. I will not injure and offend my people.' 'Zeus helps the just. Why then fear?' 'This needs much pondering; there is but a choice of evils.' 'Ponder, but choose the cause of piety and pity. As you do, so shall you and yours be requited. Bethink you.' 'I have bethought me, and am on an evil coast. Yet all things may be cured except the shedding of kindred blood.' 'If you will give us no pledge, we will hang ourselves upon these very images.' 'O horrible! Pollution on one hand, bloodshed on the other! Yet the fear of the suppliant's God is greatest, and I decide for you. Old man, betake you with suppliant boughs to the city. Say nothing of me; perhaps the people will of itself espouse your cause.'

The king lends Danaus guides, who lead him away with his arms full of branches (*v.* 460), which he is to lay before the various altars and shrines in the city (*vv.* 469—482). It is now time for the Danaids to resume their places in the orchestra in readiness for the next *στάσιμον*. It is for this purpose that the king bids them leave their boughs by the side of the statues while they themselves descend and move upon the level *ἄλσος*. By this means moreover the knoll is left with a picturesque effect. After some demur the chorus descends, and the king departs to summon the Argive assembly, so that the pity of individuals may have an opportunity of taking a joint practical shape.

There follows an eloquent chorus (*vv.* 503—578) opening with a prayer to Zeus that he will destroy the Egyptians and save themselves. The frantic flight of Io from Argos to Egypt is described. They tell of the birth of Epaphus, and as offspring therefore of Zeus they cry to him for help. 'And is he not almighty?'

Danaus returns alone (*v.* 579): 'All is well and more than well. The assembly was of one mind, thanks to the will of Zeus working through the eloquence of the king.' (*vv.* 579—603.)

As if the poet had in mind the saying *παντὶ μέσῳ κῦδος θεὸς ὥπασεν*, here in the middle of the play, comes the most beautiful lyric composition in Greek drama (*vv.* 604—688). It is a prayer for blessings upon the Argives, a litany for peace, health, concord, wisdom, fertility in men, flocks, herds, and the fruits of the field, and for gladness everywhere. And then, in a graver tone, as the means to attaining these blessings, a prayer that the Argives remain loyal at home, just in their

dealings with their neighbours, mindful of their religious duties and their ancestral traditions.

Meanwhile Danaus is once more upon the knoll (*v.* 692), gazing seawards. Turning to his daughters: 'Your prayers for the Argives are wise: but now look to yourselves; for I see the Egyptian fleet at hand. I know it well. It nears. It is close to shore. Be ready to take refuge here once more, while I seek help.' (*vv.* 689—712.) As he descends and is about to leave the stage his terrified daughters shriek: 'The Egyptians are savage, impious and beastlike; they care neither for god nor man.' Danaus endeavours to reassure them, and as he departs says 'There is time yet: the landing of an army is no easy thing.' (*vv.* 713—754.) The chorus, left to itself, chants the next *στάσιμον*. 'Would I could vanish under earth or into the sky. There is no escape. Yet rather death than these loathed embraces! Oh, for some high peak or precipice whence to dash myself: for in death there is no more sorrow. O, cry to heaven! Almighty father, shield the poor suppliant from the wicked pursuer.' (*vv.* 755—798.)

At this point the MSS. become exceedingly corrupt. The development of the action is nevertheless plain. There enters from the right an Egyptian herald, accompanied by a number of mariners (for it is absurd to imagine one man proving so formidable to all the chorus or pretending to drag them away). At sight of him the Danaids call on each other to fly to the mound and the statues, and to these they cling in various attitudes of terror. He threatens and boasts, they implore and appeal to heaven (*vv.* 799—870). At last the Egyptians lay hands upon them and are about to drag them away by their garments and hair, when the king suddenly enters with his escort (*v.* 879). 'Sirrah! this conduct from a barbarian to Greeks! you will find yourself mistaken.' 'I claim my own. I care not for you or your gods.' 'Begone.' 'I go, but my masters shall settle this quarrel with you, and blood shall be the payment.' 'Nay, you and your masters shall find you have to deal with men.' (*vv.* 879—921.)

The herald and his men go off defiantly, and Pelasgus bids the Danaids take their handmaids and make their way to the city, where they will find homes freely offered. The chorus descend into the orchestra and prepare for the way. The king departs to the city to send Danaus, while the Danaids arrange themselves with their fifty handmaids in order of procession. These movements take some time, and the interval allows of the arrival of Danaus, attended by a body-guard of spearmen (*v.* 953). These upon the stage and the 100 persons in the orchestra combine to make a highly magnificent final spectacle.

Danaus (*vv.* 948—981) recounts the favours of the Argives and warns his daughters of the dangers and slanders to which their charms expose them. The play ends with an ἐξοδικὸν μέλος of two ἡμιχόρια, which however unite in a final prayer at *v.* 1030. 'Henceforth hymn we the gods of Argos, not of Nile. Artemis save us. Not that we forget Cypris, but that subtle goddess should be attended by Yearning and Persuasion, Music and the Loves. Yet I fear troubles to come. Still, fate is fate, and Zeus knows what is to be. Only we pray that he may deliver us as he did Io. May judgment side with justice.'

The character-drawing of the *Supplices*, though consistent so far as it goes, is for the most part little more than conventional outline.

Danaus combines the qualities which are looked for in the βούλαρχος πατήρ. He shews a calm discretion and a Polonius-like sententiousness befitting the former, and an affectionate authority befitting the latter, part of the character. He is πρόνοος but also εὐθαρσής. He sets a high value upon his own experience of life, and is generally of the same type with Oceanus in the *Prometheus* and with the chorus of old men in the *Persae*.

The character of Pelasgus is somewhat more fully delineated. He is a fitting representative of nominally absolute monarchy practically limited by public opinion (*vv.* 345 *sqq.*). This indeed was the only type of king likely to engage the sympathies of an Athenian audience at the time of the production of this play (see 'Date'), when the memory of the τύραννοι was still fresh. His manner is courteous but decided (*vv.* 491 *sqq.*). He is religious. He does not shirk his responsibilities, yet is cautious and anxious for the goodwill of his people. None the less on occasion he knows how to conduct himself royally and like a chivalrous Greek (*vv.* 879 *sqq.*).

The Danaids themselves, the virtual protagonists, are, after the manner of their sex, prayerful, trustful, despairing, grateful, reproachful, resolute as circumstances change. The character-drawing is in their case most true and natural, and fully makes up for the lack of colour in the rest. Yet even the rest are sufficiently elaborated for the poet's purpose, since οὐχ ὅπως τὰ ἥθη μιμήσονται πράττουσιν, ἀλλὰ τὰ ἥθη συμπαραλαμβάνουσι διὰ τὰς πράξεις (*Arist. Poet. vi. § 10*).

The tone of the piece is altogether healthy and its moral clear. Its dominant note is self-restraint, ἐγκράτεια. It is full of warnings against ὕβρις, against ὑψίπυργοι ἐλπίδες, and against immodesty in look and talk. 'What a man sows that shall he reap' (*v.* 411). In sacred matters there is a καιρός, μηδὲν ἀγάζειν (*v.* 1029). εὐνομία, δίκη, εὐσέβεια—loyalty,

justice, religion—are the chief blessings of a state (vv. 646 *sqq.*). Thus early Aeschylus asserts in simple language the creed which he afterwards consistently promulgates, with more awfulness but less distinctness, in the *Prometheus*, the *Septem* and the *Oresteia*, a creed however which was not his alone, but which formed part of what has been aptly called the ‘catechism’ of contemporary Hellas.

The aristocratical leanings of Aeschylus are pretty clearly expressed in vv. 677—680, and his religious conservatism in the verses that follow.

It is impossible to know the man Aeschylus fully without this play. In it he unfolds himself more directly than elsewhere. He is more Hellenic, less Hebraic; more the *poeta*, less the *vates*. His moral lessons are here set forth in the touching language of prayerful women or the sage maxims of hoary counsellors, instead of being hurled forth in the thunder of the *Prometheus* or written in the crimson blood of the *Oresteia*. And there are not wanting those on whom the former mode of teaching makes a deeper impression than the latter.

II. DATE OF THE PLAY.

The evidence for the date of the *Supplices* is wholly internal. There are those who, desiring to read a motive of contemporary history into every drama, seek to fix the date by connecting it with some period at which the foreign politics of Athens were specially concerned with both Argos and Egypt. Hence Böckh, Kruse, Müller and others assign it to the year 461 B.C., at which time (probably, though it may not have been till the following year—Grote is uncertain, *c.* XLV.) the Athenian fleet was engaged in Egypt and Athens was forming an alliance with Argos (Grote, *ibid.*). Yet neither in the case of Argos nor yet in that of Egypt is this connection probable. In history the Athenian fleet goes to fight *for* the Egyptians, who are in revolt against Persia: in the play all is hostility to Egypt. And in the matter of the Argive alliance the transitions of foreign policy were too abrupt, and confidence in a contemporaneous ally too unstable, to allow of a poet leisurely shaping out and composing a trilogy for the purpose of commending Argos.

If the political element is to be pressed, it were better to leave to one of the two, either Egypt or Argos, but a secondary place in the motive. We might well regard the Egyptians as representatives of orientals in general, and suppose an allusion to that threatened attack on Attica by the Persians which subsequently took place at Marathon. The words of v. 920 ἀλλ’ ἄρσενάς τοι τῆσδε γῆς οἰκήτορας εὐρήσετε would

strike the right note, if such were the reference. It should also be remembered that an Egyptian contingent was very prominent in the Persian fleet. And the prayer in *vv.* 34—37 for the destruction of the Egyptian fleet by a storm may not unnaturally be suggested by the fact that in the first attempt upon Greece, made by Mardonius (493—492 B.C.), the Persian fleet was entirely disabled by an extraordinary storm off Mt Athos, 300 ships and 20,000 men being lost.

Or if the reference is made to apply more specifically to Argos, we should look for an earlier date than 461 B.C. at which the good wishes towards Argos (*vv.* 604—688) are appropriate. Putting the play early on grounds of composition, we should not be very bold in understanding the prayer that ‘fire and sword lay not waste Argos and empty it of its men (*ἀνδρῶν κενῶσαι*)’ to refer to comparatively recent events, when Sparta had so devastated it (494 B.C. cf. *Hdt.* vi. 83 Ἄργος ἀνδρῶν ἐχρηώθη).

If we press either of these views it should be the former. Anticipation of attack from the east is uppermost, the reference to the past troubles of Argos is incidental. And it may be noted, as in keeping with this theory of the play, that the spirit of the piece is distinctly Panhellenic. There are no separate states Argos, Sparta, Athens &c., but one Pelasgia embracing all continental Hellas. If therefore the intent of the piece is political, it may best, I believe, be assumed that the play was composed in the year 492 or 491 B.C., when the oriental attack was anticipated; that in view of resistance Aeschylus wishes to evoke the Panhellenic sentiment or bring to remembrance the Panhellenic fact; and that the prayers for Argos refer on the one hand to the late sufferings of Argos in particular at the hands of Sparta, on the other to the harms that all Hellas meets with through its internal dissensions, which are in a manner *στάσις* rather than *πόλεμος*. To Aeschylus a war of Sparta with Argos is *ἐμφύλιος*.

I venture to think this view a probable one, though without maintaining that the political purpose was primary. A work of art is not written to the order of political circumstances. Shakspeare did not compose *Henry V.* because of a contemplated war with France, though he utilises his subject for the evoking of patriotic sentiments. At Athens dramatic competitions were regular and frequent, and the plays presented became numerous and varied. The poet’s first requirement was a new and suitable subject for a trilogy: he must draw upon a myth, a legend, or on history, as in the *Prometheus*, the *Septem* and the *Persae* respectively. Aeschylus found such a subject in the story of the Danaids. And where else could he lay the scene but in Argos? And

who else could the pursuers be but Egyptians? The dramatisation of the incident is the first thing; the political lessons it may be made to convey by deft handling are but secondary. Those lessons I believe to be the lessons suggested above, more appropriate to the year 492—491 B.C. than to any other.

In regard to the evidence afforded by the composition, there are considerations which must occur to every reader. We cannot but observe: (i) the very subordinate part which ῥῆσις occupies; (ii) the spectacular nature of the piece, and the absence of action or true περιπέτεια; (iii) the faintness of the character-drawing in the case of persons not members of the chorus; (iv) the epic simplicity of the language and generally of the thought; (v) the peculiar beauty and simplicity of the choral odes.

All these are indications of early production. They point to a period of Aeschylus' literary life when (to consider these characteristics in the same order), (i) the relative position of chorus and actors was the contrary of that which they occupied at the time of the perfection of the drama. So far is this the case, and so obviously is the chorus protagonist, that it is the chorus and not Danaus who hold discussion with the king, though all are present at the same time:—(ii) the chorus consisted of 50 persons and the performance mostly of their chants and orchestral movements. This represents a stage of composition strangely inartistic as compared with that of the *Oresteia*:—(iii) the analysis of individual passion was not far advanced or considered: the actor is still only a sort of necessity, a means of connecting the plot, which does not centre upon him but upon the chorus:—(iv) the mind of Aeschylus had not passed into that condition in which, meditating on profound problems of destiny, and being in a state of exaltation, it clothes itself but imperfectly in language of a corresponding profundity or exaltation. It was a tendency with Aeschylus (as it is with Browning and was with Carlyle) to grow more obscure and contorted in style with advancing age. The terms *ξυμβαλεῖν οὐ ῥάδιος* and *κομποφακελορρήμων* could not have been applied, even by an opponent, to one who had always written in the style of the *Supplices*:—(v) the youthful mind of the poet was less gloomy, already indeed Hebraic in its fervour, but with much of the Hellenic lightness as yet. The theology of Aeschylus, says Keble, was in general '*maestior quodammodo*'. The *maestitia* does not appear in any marked degree in the *Supplices*.

These qualities, so characteristic of the early drama and of poetic youth, might perhaps count for little individually, but in the aggregate they form a great body of evidence, and, to my mind, place the work

considerably earlier than any other of those of Aeschylus now extant. In the *Septem*, for instance, besides the indications of darkening style, the part of the chorus is curtailed, and the character-drawing is stronger. In the *Prometheus*, which is generally placed early, the chorus is of little account, the problem of fate and freewill fills much of the poet's contemplation, the language, though grammatically simple, is more αὐθαδόστομος, the character-drawing is that of a mature conception.

On these historical and literary arguments I set the year 492—491 B.C. as the probable date of the play. The age of Aeschylus was 33.

III. THE TRILOGY.

The incompleteness of this drama is very apparent. No play (unless it be the *Prometheus*) ends so clearly with the suggestion 'to be continued'. The *Supplices* forms in fact but a dramatised prologue. The περιπέτεια is still to come. The *Agamemnon*, *Choephoroe*, and *Eumenides*, united with perfect art into one grand whole, are yet in a sense complete in themselves: each has its separate culmination of interest, a καταστροφή worthy of independent exhibition. Not so the *Supplices*. τραγωδία is μίμησις πράξεως σπουδαίας καὶ τελείας, μέγεθος ἐχούσης (Arist. Poet. vi. § 2), but the action of this play is not τελεία, nor has it μέγεθος. The repulse of the Egyptian herald cannot be a proper περιπέτεια i.e. ἡ εἰς τὸ ἐναντίον τῶν πραττομένων μεταβολή (Arist. Poet. xi. § 1).

Some editors imagine our play to have been the second of the trilogy, but there are two strong arguments against the supposition. (i) If another had preceded, it would have been altogether inartistic for the Danaids to repeat in this drama the story which had been told in the action of its predecessor. The present piece renders any previous chapter dramatically inconceivable. (ii) If, as seems entirely necessary, the trilogy embraced 'the beginning middle and end' of some great action (Arist. Poet. vii. § 2), it must have comprised the ultimate success of the Aegyptidae, the murder of them, and a special treatment of the action of Hypermnestra. If, however, the *Supplices* is the middle play, it is inconceivable that the marriage, the murder and the conclusion can have been compressed into the single remaining piece. Nor should the middle play fail in dramatic effect, as this certainly does.

As to what course was taken by the two following plays it is impossible to do more than guess. Aeschylus, like all poets, varies the details of a legend or myth to suit his immediate purpose, only keeping

generally to the traditional outline. The wanderings of Io in the *Supplikes* are very different from her wanderings in the *Prometheus*. Danaus (cf. Danae) and his daughters are in some way connected with the much-prized water of πολυδάψιον Ἄργος, and a myth which had such a beginning was evidently capable of infinite variation in particulars. From Apollodorus (II. 1. 5), Pausanias (II. 19. 6), the scholiast on Eur. Or. 859 and other records, it appears that the sum of the various versions of the Danaid myth amounts to this, so far as concerns this trilogy. Danaus becomes king of Argos in place of Pelasgus, though why or how can only be guessed at. (Weil, Oberdick and others fancy that Pelasgus departed to his northern kingdom, perhaps through ill-success against the Egyptians. That he left in disgrace is out of the question, for there is nothing in the *Supplikes* derogatory to Pelasgus, but quite the contrary. It is further possible that he fell in battle. We do not, however, know that Aeschylus did dispose of him in favour of Danaus at all.) In the conflict with the Egyptians it results either that the Argives are defeated, or else (Schol. Eur. *loc. cit.*) that recourse was had to arbitration and the marriage-claim allowed. In any case for Aeschylus the submission even to arbitration implies a virtual defeat of the Argives, who would otherwise be guilty of breaking a solemn promise. The Danaids, being compelled to marry their cousins, do so with the intention of killing them, acting under the advice of their βούλαρχος Danaus, and with the connivance of the Argive people. The murders take place, except in the case of Lynceus, who, being less ὑβριστής, is spared by Hypermnestra. For this act of disobedience, which leaves an enemy and avenger in the field, Hypermnestra is arraigned before a tribunal of Argives, where she is defended by Aphrodite herself and acquitted.

That the trilogy contained most of the foregoing matter is agreed, though it is hopeless and useless to speculate upon questions of detail.

Hermann guesses that the lost θαλαμοποιοί was the second play, and that it derived its name from the construction of the bridal chambers, the title referring to the Danaids themselves. The θαλαμοποιοί is named by Pollux (VII. 122), who quotes from it the corrupt

ἀλλ' ὁ μὲν τις Λέσβιον φατνώματι
κῦμ' ἐν τριγώνοις ἐκπεραινέτω ῥυθμοῖς,

—which is really all we know of it.

There was also a play of Aeschylus called Αἰγύπτιοι, about which we only know that it contained 'Zagreus' as a name for Pluto. It has been suggested that the *fragmenta incerta* δεινοὶ πλέκειν τοι μηχανὰς Αἰγύπτιοι and ἀπάτης δικάϊας οὐκ ἀποστατεῖ θεός belonged to this second

play, and it is easy to imagine suitable contexts for these γνώμαι. We must not, however, confound a guess with a scientific process.

The third play is with great probability supposed to have been the Δαναίδες (a name occasionally misapplied to the Ἰκετίδες e.g. Strabo v. 22), from which Hesychius quotes καθαίρομαι γῆρας (which reminds us of Danaus and his ὥστ' ἀνηβῆσαι με γηραιὴν φρένα v. 585), and the scholiast on Pind. Pyth. iii. 27 quotes the corrupt

κάπειτα δ' εἴσι λαμπρὸν ἡλίου φάος
 ἕως ἐγείρω πνευμενεῖς τοὺς νυμφίους
 νόμοισι θέντων σὺν κόροις τε καὶ κόραις.

Athenaeus xii. p. 600 adds the lines (= Aesch. frag. 45) ἐρᾷ μὲν ἄγνός οὐρανὸς τρώσαι χθόνα κ.τ.λ., which are given as a speech of Aphrodite, and were probably spoken in defence of Hypermnestra.

The Satyric play was most likely the Ἀμυμώνη. For the story see Apollodorus ii. 1. 5, Hygin. fab. 169, Ovid. Met. i. 283, Prop. ii. 26. 47 &c. Amymone is one of the Danaids, who, while seeking water from Lerna (another fable of πολυδάμιον Ἄργος), is assailed by a satyr and delivered by Poseidon. The trident which Poseidon had hurled at the satyr produced three springs, one of which was called Amymone. Fragments of this play are σοὶ μὲν γαμείσθαι μόρσιμον γαμεῖν δ' ἐμοί (from Ammonius), καῶγωγε τὰς σὰς βακκάρεις τε καὶ μύρα (Athenaeus xv. 690 c), and θρώσκων κνώδαλα (Hesychius).

On the whole the most probable course of the trilogy was thus: (1) the *Supplices*: (2) a play, name unknown, perhaps Αἰγύπτιοι, reporting the defeat of the Argives, and containing the deliberation and execution of the murder: (3) the 'Danaids', containing the trial of Hypermnestra. These were followed by the satyric play Ἀμυμώνη.

IV. MANUSCRIPTS AND TEXT.

The mss. containing the *Supplices* are four—

(i) Cod. Mediceus or Laurentianus, in the Laurentian library (xxxii. 9), containing Aeschylus, Sophocles and the *Argonautica* of Apollonius. A great part of the *Agamemnon* is missing from this ms. It is dated by the best authorities at about the beginning of the 11th century, and is probably the production of a Byzantine copying-house. It contains scholia in half-uncials by a somewhat better hand. This is called the second hand (*m*) by Vitelli, and many corrections by it will be found in the critical notes. There are further corrections and addi-

tional scholia by two hands of apparently the 14th century (*m'* Vitelli). The ms. is regularly quoted as M.

(ii) Cod. Guelferbytanus, assigned to the 15th century. The *Supplices* and *Oresteia* are in another and later hand than the rest.

(iii) Cod. Parisinus, assigned to the latter part of the 15th century.

(iv) Cod. Escorialensis, a paper ms. of the 16th century. The *Supplices* is the only part of Aeschylus which it contains.

The remaining mss. of Aeschylus (Marcianus or Bessarionis of 13th century, Florentinus of 14th, Venetus of 15th, Augustanus of 16th, and Farnesianus 14th (?)) do not contain this play.

It is usual to regard M as the parent of all other existing mss. of Aeschylus, and where the latter differ from M the divergence is put down to conjecture of their copyists. But Keck and others rather assume a common source for the Medicean and the rest than a filiation of the rest to the Medicean. As examples of readings in the *Supplices* in which mss. disagree we may take

69.	ηβαι M.	ἡ καὶ Guelf.
70.	ἐτοίμως M.	ἐτύμως (<i>sic</i>) Guelf.
73.	ἄρης M.	ἀρῆς Guelf.
530.	ὄρων M.	ὀρων Guelf. Esc.
	ὄρων (<i>m</i>).	
549.	τὰν δ' αὖ M.	τὰ δ' αὖ Guelf. (first hand).
595.	Ζηνὸς κότον M.	Διὸς κότον Guelf.
608.	ἀμέμπτων M.	ἄμεμπτος Guelf.
739.	^{ους} κρείσσων M.	κρείσσονας Guelf.
766.	ἐν σαργάναις M.	ἐν ἀρτάναις Par.
767.	τῷδ' ἐχριμφθῆν χροῖν M.	τῷδ' ἐγχριμφθῆναι χεροῖν Guelf.
		τῷδε χριμφθῆναι Par.
		χροῖ Esc.
952.	^{ως} φίλον M.	φίλους Guelf.
995.	θαλεμόν M.	θαλερόν Par.
1000.	κυθερείας M.	κυθέρείος Guelf.
1031.	γάμον M.	γάμον Par.

Considering the number of cases of agreement in errors and peculiarities these divergences are not striking, and it can reasonably be urged that ἀρτάναις (766), τῷδε χριμφθῆναι (767), θαλερόν (995) of Par. are emendations, the first two being right and the last not improbable. This, however, is of course incapable of proof. In v. 1031 γάμον of Par. is, I believe, the true reading accidentally preserved, whereas M

gives γάμον, by a corrupt adaptation to the erroneous ἀποστεροίη; though it may be argued on the contrary that γάμον of Par. really owes its origin to nothing better than attraction to the following accusative adjectives δυσάνορα δάϊον, which stand in need of a noun. Turning to Guelf., it might appear that κρείσσονας (739), ὄρων (530), φίλους (952) are conjectures, though the last is curious enough as a conjecture in the unemended context. κυθέριος (1000) might be put down as an attraction to γάμος, and ἀρῆς (73) as a sagacious correction; but it is not so easy to see how the correct τὰ δ' αὖ (549) came to be written, nor how ἄμεμπτος (608) could be any attempt to emend ἀμέμπτων. If it be held that ἐτύμως (70) was a mistake in writing from dictation (οι and υ), then ἄμεμπτος is a similar error for ἀμέμπτως (ω and ο), which implies a different reading to that of M. A very striking discrepancy occurs in v. 112, which is not to be disposed of so readily. If Guelf. be rightly reported, it gives ἐνγαγρονγίς for the εὐγακόννις of M. The right reading is, I believe, σὺν, γὰ, γνοίης, and, if this be true, Guelf. cannot but point to an independent source. So v. 88 while M gives φρόνημά πως Guelf. gives φρονηματώως 'sed το in π mutato' (Hermann). The true reading seems to be φρονήματ' οὐκ. v. 396 M has προδῶς Guelf. προδὼς, where προδοὺς is desired. v. 535 M has εἰσικνουμένου but Guelf. -η, the true reading being (see note) ἐγκυκλουμένα. v. 723 M gives ἐπὶ τάχει and Guelf. ἐπὶ τύχει, where ἐπιτυχεῖς is to be read.

These differences can hardly be put down to copyists' conjectures, nor can the difference in v. 112 and v. 723 be put down to miscopying. I am therefore at present disposed to think that Guelf. at least is not derived from M, and am doubtful whether Par. is so.

m appears to have been the διορθωτής, who had before him the archetype of M or some other older copy. This is proved by his insertion of the lines 497—499, which had been omitted in the copying. The tendency of his corrections is generally right, though his remarks (if they be his own) shew that he had no conception of metre. For instance v. 280 οἶστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας (πέδας M) he notes οἶμαι παῖδες, in v. 405 οἶμαι μήτι τλαίης where the scansion μήτι τλῆς is required, and in v. 907 he suggests ἴσως γ' αὐτὸς χ' οἱ ξυνέμποροι for the senarius. His metre being thus bad, it is clear that the correction v. 488 βέβηλον ἄλσος ἄν for β. ἄν ἄλσος comes from inspection of an older copy. His accentuation is also faulty e.g. ὁμαῖμον (428), ὄρων (530).

The note on v. 405 μήτι τλαίης for μήτι τ' αἰας of M might seem to indicate that his copy was in uncials (Λ for Α), but it is not impossible that he was making (or perhaps only recording) a conjectural emendation of value.

If we suppose, as we must, that the διορθωτής read his original copy carefully through, comparing the Medicean apograph with it and adding scholia and corrections, it will appear that the copyist of M was not so careless as has been supposed. There is no need to vent our choler on a scribe who misrepresented his original in so few instances as the writer of M seems to have done, even if we admit that all the changes made by *m* were actually the readings of that original, and that the writer of M did indeed misrepresent these. One token of his faithfulness to his copy is to be found in *v.* 65, where he writes *φόλους*. *φόλους* is of course wrong, but *m* does not correct it, and therefore presumably it was in the original. *m'* alters to the obvious-looking *φίλους*. But the true reading is *φόβους*, and we may be thankful to the writer of M for keeping close to his corrupt copy. It was not his business to emend or conjecture. Mr E. M. Thompson thinks M is copied from a not much older minuscule ms. If so, such a mistake as *φόλους* for *φόβους* might be made by the copyist of M and might also elude the vigilance of *m*, though it is probable that the minuscule archetype itself was a copy of another in minuscules, and that the corruption λ for β (quite possible in minuscules and only possible in them) was made at the time of that previous transcription.

Whatever the archetype of M may have been, it is at least certain that it was full of corruptions largely dating from very early times. The play of the *Supplices* had been transmitted from the time of its composition (1) with μεταχαρακτηρισμός, (2) through copies in *litterae quadratae* with confusions of e.g. A and Λ, T and I (= Z), through cursive uncials, and after circ. 200 B.C. with misspellings between ει and ι, ηι and ει, which misspellings advanced until in the imperial times they affected αι, and ε, οι and υ, ω and ο, η and ι, η and ε &c.; (3) through the later majuscule mss. with their confusing abbreviations and new forms, and ultimately into (4) minuscules, with confusions of η, β, κ, μ &c. Without doubt errors occurred in each stage of the transmission. At what period the uncial mistakes of the *Supplices* first occurred it is impossible to say definitely. Some of them no doubt are pre-Alexandrine, the most serious of them were apparently in existence before even the earliest of our scholia were written. Some on the contrary, from their obvious meaninglessness, must be comparatively late e.g. ἀρΟεντ' for ἀρΘεντ' (*v.* 2), θεΑκτορι for θεΛκτορι (1008).

Absolutely certain instances of uncial corruption in our play besides these two are κεΑσαι for κεΛσαι (15), ξΟεν for ξΘεν (59), δεΑπιδων for δεΛπιδων (85), Αινοισινη for Λινοσινει (104), αναΙνενοι for αναΓνενοι (200), αιΔνης for αιΛνης (228), πεΔας for πεΛας (280), Δεξομενον for

Αεξόμενον (829), καΤω for καΥω (891). These have all been easily emended, but it is only natural to suppose that some considerable proportion of the corruptions still remaining are due to similar, but more complicated, mistakes in the reading of uncials: and if on examining the uncials it be found that by a slight and natural change in them not only a good sense but the desired sense can be restored to a passage; and if, when the correction is made, the passage gains in poetical value; then the correction may be accepted as at least fit for incorporation in the text of the particular editor who believes himself to have made the discovery. *Whether such a change, if palaeographically natural in itself, produces in the passage a great or a small change of meaning, is no real criterion of its boldness as a conjecture.* Thus in v. 125 κόρα, ἔχουσα σέμν' ἐνώπι' ἀσφαλές has a sense entirely different from that of κόρα, λέχους ἄσεμν' ἐν Ὀπιδι σφάλασα to which I emend it. I insert Δ after Α, read ΔΙ for Α, and redivide the words, and the boldness of this alteration is clearly to be measured, not by the shock it may give to a reader's previous conception of the passage, but by the amount of the literal change, presupposing the necessity of some change being made.

The more obvious of these uncial corruptions have been corrected, e.g. where Γ and Τ, Θ and Ο are interchanged, and where the corrupt letter either makes no Greek word at all or else one which is out of the question. There must be, however, many corruptions of a more intricate nature, in which two or more letters have from various causes and perhaps at various times been misrepresented; and in proportion to the number of letters so corrupted the difficulty of certain emendation increases. If one letter was changed another would frequently follow, and when Greek was a thing understood as well as copied, a copyist would not unfrequently read a whole word amiss, because of a considerable general resemblance and of the effect produced on his mind by certain prominent letters. Thus Cho. 734 Αἰγισθον ἡ κρατοῦσα τοὺς ξένους καλεῖν ὅπως τάχιστ' ἄνωγεν is surely not so scientifically altered to τοῖς ξένοις as it would be by reading ΤΟΥΤΕΓΟΥC for ΤΟΥΞΕΝΟΥC i.e. ἡ κρατοῦσα τοῦ στέγους (= ἡ στέγαρχος cf. γυνὴ τόπαρχος 664). This gives grammar and appropriate sense, since the servants of the house spurn Aegisthus as their master and recognise only Clytaemnestra. So in P. V. 795 the Graiae are spoken of as τρεῖς κυκνόμορφοι. κυκνόμορφοι cannot = 'swan-plumed', but must = 'swan-shaped', and this the Graiae were not. τρεῖς κυκνόμορφοι is most likely an error for τρεῖς κυκνόμορφοι i.e. τρεῖς ἰσχυρόμορφοι 'lean hags' (K for IC).

In the present play among other instances I deduce from uncials the corrections 10 ὄνοταζόμενοι for τ' ὄνοταζόμενοι, 69 τελοθεύοντες for

τελεονδοντες, 96 μεταλλους for μεταλλους, 148 αΓαν for αΤαν, 228 Αλλος for ΑλΓος, 355 εΑν for εΛειν, 460 τΟιουτους for τΕΤουτους, 535 εΓΚΥΚλουμενα for εΙCΙΚΝουμένου, 876 αCεπτ' for αΕπτ', 927 CΥΖΥΓους for ΕΝΤΥΧους, 970 ανCωσμένην for ανΘωσμένην.

Each succeeding editor who essays the correction of the MSS. must find his task harder. The more obvious blunders have been cleared away. They speak for themselves. The more difficult are left. They are perhaps also more plausible, so that the arguments which shake their authority must be less effective as against the possibility of their being right after all; and furthermore any attempt at restoration involves more changes or apparently bolder changes than those which make the critical fame of a Turnebus, Auratus, Canter or Bentley.

There are also in this play as in nearly all others many instances of that other kind of mistake, which arises not so much from simple confusion of one quadrate or cursive with another, as from an illusion suggesting a word of general similarity, *i.e.* from that form of inattention which results in the substitution of one word for another of quite different meaning but of similar shape and sound. The word or part of a compound so substituted is near enough to the true word to make it quite comprehensible how the mistake arose, while from its metrical impossibility or its irrelevance it shews that it is a mistake and nothing more. Certain instances already corrected in the *Supplices* are e.g. 93 τὸ θάλος for τεθαλώς, 317 πέφυκα for πέφρικα, 349 χρόνους for θρόνους, 350 ἄλγος for ἄγος, 465 οἶκτος εἰσιδών for οἰκτίσας ἰδών, 480 ἀστίκτους for ἀστικούς, 528 Μουσῶν for Μυσῶν, 657 λόγους for λόχους, 674 μούσαι θεαί τ' for μούσαν θεία τ' &c.

In correcting such errors much caution is necessary. The corruption happens to be a Greek word and may by accident have some sort of sense in the place which it has usurped, and by sacrificing much point or attributing some far-fetched significance we may manage to interpret it. There is plainly no certain criterion for such cases. If an editor can in any way construe a passage and extract a meaning he is bound not to conceal the fact from himself or his readers. The decision as to whether he shall alter the suspected word or not must depend upon his discretion, upon a preponderance of considerations. According to the extent of that preponderance he will retain the word in the text and challenge it in the note, or displace it from the text and justify the action in the note. Of emendations of this kind in the present edition are 50 χρόνου for λόγους, 65 ποιμαίνουσα for δειμαίνουσα, 121 με δάμαρτος for μέγα ματρός, 186 ἴνιν for ὄρνιν, 195 ἀλλ' εὐρεθεῖς for ἐλευθέρους, 211 τὸ πᾶν for τόπων, 219 τορόν τι for παρόντι, 222 ῥήτορ' for τηρόν, 231 Χαόνων

for Παιόνων, 268 τῆς δηχθῆναι for τις μιχθῆναι, 380 ποθέν for πόλει, 422 προειμένων for πορθομένων, 427 μείλιγμα for ἄλγεινα and κἀντικηλητήρια for κάρτα κινητήρια, 481 κἀν ξυμβολαῖσιν for καὶ ξυμβόλοισιν, 568 ἔξοχά που for ἐξ Ἐπάφου, 723 ἐπιτυχεῖς σκοποῦ for ἐπὶ τύχει κότῳ, 729 ἀλλόφρονες for δολόφρονες, 734 βέλη for σέβη, 739 τρὶς for τοὺς, 752 τηροῦσα for ταρβοῦσα, 762 σκέπαρ for κέαρ, 766 στόχου for χρόνου, 851 ἀπογράφειν for ἀποτρέψειν, 883 ὀρθώσας φανεί for ὠρθώσας φρενεί (*sic*), 892 μάθοιμ' ἂν for ἄγοιμ' ἂν, 903 βλάβη for λαβῇ, 969 καὶ σώματα for καρπώματα, 1034 κατὰστάσιν for κατασχέθων (*sic*).

Errors in the division of words are too common to require comment. Clear instances in the *Supplices* are 30 δεσμὸν for δ' ἑσμὸν, 176 εἶξεν ἡ for εἰ ξένη, 233 τᾶπειτα δὲ for τὰπὶ τὰδε, 585 ἂν ἡβήσαιοι for ἀνβήσαιοι με, 601 ἔκλαναν εὐκλητῆρος for ἔκραν' ἄνευ κλητῆρος, 690 μῆτρες αἰὲ for μῆ τρέσητ'.

There are many places in Aeschylus which still remain to be corrected by a rectification of division. Thus Cho. 715 αἰνῶ δὲ πράσσειν ὥς ἐπευθύνῳ τὰδε, I should emend to ἐπ' εὐθύνῳ 'as in the presence of an overseer'. So Cho. 605 μήσατο πυρδαῇ τινα πρόνοιαν read πυρδαῇτιν ἀπόνοιαν, and S. c. T. 434 for στομαργός read στόμ' ἀργός.

In this edition are introduced changes of this kind in e.g. 97 τοιαυτ' ἀμαθέ' ἀμελέα for τοιαῦτα πάθεα μέλεα, 121 με δάμαρτος for μέγα ματρός, 249 σπέρμα τ' for σπέρματ', 986 ἄστυδ', ἄνακτας for ἄστυνάκτας.

The flexion-endings are frequently wrongly given e.g. 6 δημηλασία (-αν), 43 ἐπιπνοῖαις (-ας), 61 φιλοδύρτοις (-ος), 587 λόγων (-ον), 666 πᾶσα (πάσα), 909 λόγοις (-ος), 1011 ἐπίπνοιαί (-ας). An examination will shew that most of these are not mere errors of copying due to compendious signs, but are errors of shallow reading, being assimilated to an agreement with the nearest word. We need not accept as authorities on Greek cases persons who could write of οὗτιν' that it is οὗτινι, or of χεῖρ' (735) that it is χεῖρὶ τὸ ἐντελές.

In the matter of lacunae and transpositions very little sound work can be done. There is no more slippery business than that of re-arrangement. Experience proves that the re-arrangements made by one editor are entirely unsatisfactory to another, and it is frequently found that the ms. order will vindicate itself all at once in the most striking manner. I trust the commentary and translation will make some favourite transpositions in the *Supplices* appear not only unnecessary but positively wrong (see especially *vv.* 181 *sqq.*, 902 *sqq.*, 966 *sqq.*). That there are omissions and lacunae in the play is certain (see *vv.* 287, 335, 554), but I believe them to be very small, and no more than are indicated in the text here offered.

Of interpolations I find none, and could wish that less misdirected ingenuity were displayed by the learned Germans in this department of criticism.

V. THE SCHOLIA.

The scholia of the *Supplices*, rather scanty in number, are of two kinds. Some are certainly very old as compared with M, others are comparatively modern. The former, which date from Alexandrine times and are selected from the *ὑπομνήματα* of the Alexandrine philologists, are occasionally valuable: the latter, which are to be ascribed to the later Byzantines, are largely erroneous, not to say inept. In neither case can anything more definite be said of the date of composition, nor is there always a certain means of distinguishing the two classes, unless we refer to the later period all that are useless or shew a barbarous conception of language and metre. Of the earlier and more concise scholia of Greek MSS. in general it may be said (i) that the composers of them had access to a large literature now lost, (ii) that they had before them a text more pure than ours or than any text which is likely to have been the immediate predecessor of ours.

It is, however, easy to set too high a value upon these annotations both in point of antiquity and of textual authority. And it is easy to misread the scholia themselves. Often when they at first sight appear to indicate some other reading than that of the text, they prove on closer examination to be attempted explanations of that very text. As regards Aeschylus in particular it must be premised that he was not a favourite subject of Alexandrine comment. The *interpretatio poetarum*, which was the function of Alexandrine Grammarians, embracing criticism history and knowledge of the language (see Oberdick *Introd. Suppl.* § 11), could not, one would think, have been better employed than upon our poet. Yet he appears to have been comparatively neglected. Certainly, however, there must have been much more comment upon him than we possess; for the writer of our older scholia can scarcely have thought these sufficient to explain all that required explanation to his contemporaries. In culling notes from the collected *ὑπομνήματα* a διορθωτής would probably put into the margin of the archetype of M only such as seemed to him to correspond to ascertainable places in the text before him, while in all probability more important observations, which if reproduced would have indicated a divergence of reading, were

left out from apparent want of fitness. Yet, even so, the text on which the oldest scholia were based must have been itself very corrupt, since many of the extant excerpts vouch for the existence at that time of present readings which are necessarily corrupt. Because a scholiast, even an Alexandrine, indicates the text now extant, it is not to be assumed that the reading is therefore warranted sound: the fact may only prove that a corruption is old. And, on the other hand, where the scholia indubitably shew a different reading, we are not sure that the following may not have been the case. From an early original A may have been derived apographs B and C, which differed here and there through faults of copying. Each copy had its descendants, which met with varied fates. A descendant of B may have come into the hands of the Alexandrine scholiast, while a descendant of C became at Byzantium the parent of the Medicean. A note transferred to the margin of the Medicean from a commentary on a descendant of B, may indicate a different reading, but it cannot, except for its inherent value, prove it a better or truer reading.

Such as they are, the scholia of the *Supplices* contain explanations of words, of the order and construction, short comments on points of geographical or mythological allusion, comments on the sense, and quotations in illustration. These, though frequently erroneous, do, I maintain, shew that their composer had before him substantially the same text as ours. Rarely the evidence is to the contrary, e.g. *v.* 106 ἐπιδρόμῳ πόθι θάνατος ὅπηι (M), where the scholiast has ὅπου δὲ θάνατος ἀπ' ἧ. (The true reading I give as ἀν' ἧ.) In *v.* 133, where M has τονταιον and ζτ in the margin, the scholiast has τὸν καταχθόνιον Ἄιδην, which practically proves that he read τὸν γάιον. So far as we can judge from the scholia actually extant on the *Supplices*, the cases in which they thus fairly indicate something different from the text of M are very few in proportion to those in which they plainly shew the same corrupt text as ours.

There are many places in which editors have been mistaken in supposing that the scholia point to a different reading. We may examine a few of them.

v. 71. πέλοιτ' ἂν ἔνδικοι γάμοις M. The schol. says ἐπὶ τοῖς νενομισμένοις καὶ δόξασιν ἡμῶν, on which Paley remarks 'ἐνδίκους legebat'. If so, why the note at all? It is written on γάμοις only, which to the mind of the scholiast required some qualification to prevent the sentiment from appearing a contradiction of the context, in which the Danaids have been deprecating *forced* marriage.

v. 208. ἀνέλληνα στόλον M. τὸν οὐχ Ἑλληνα κατὰ στολήν schol.

This is supposed by Hermann to shew that he read ἀνελληνόστολον. That this is the true reading is altogether probable, but the scholiast did not read it. Rather he was explaining the *construction* by means of κατὰ, and he wrote στολήν as an explanation of στόλον, which commonly has quite another sense.

v. 511. παλαίφατον M. πολυβόητον schol. 'Falsam scripturam πολύφατον interpretari videtur' Paley. Why press each syllable so mercilessly? An 'old world tale' is an oft told and far-known tale, and the explanation, though inexact, is not an unnatural one.

v. 161. ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον M. τὸν πρὸς ἡμᾶς στόλον μετὰ ὀρμῆς ποιεῖται schol. Oberdick says 'the scholiast read therefore ἡμῖν ξὺν ὀρμῇ'. To me it appears that in such a case the note is aimless. The fact is the schol. is simply explaining the cognate accusative, thus: ἐπόρνυται (= μετὰ ὀρμῆς ποιεῖται) τόνδε (= τὸν πρὸς ἡμᾶς) στόλον.

This method of interpreting the scholia, a method which presses every syllable of the comment into a scrupulous representation of a separate equivalent something in the text, seems an unnatural method. The scholia were exegesis, but not therefore syllabic paraphrase. If the comment on γᾶ, ἔνδικον σέβας (755) is ἣν δικαίως πάντες σέβουσι it is not good criticism to change ἔνδικον to πάνδικον because of πάντες. The scholiast asked himself 'what is the meaning of ἔνδικον σέβας?' and he replied 'a σέβας worthy of all acceptance as such'. It is hard to see how he could otherwise have expressed this answer. He would probably have made no note at all upon πάνδικον σέβας.

It would seem that editors have read the scholia not as explanatory notes for the readers of the time, but as if they had been written expressly to shew to future ages what reading the annotator had before him. The scholiast never imagined himself to be incurring such a responsibility. Nor can editors be consistent in this process. v. 380 τί τῶνδ' ἐξ ἴσου ῥεπομένων μεταλγείς τὸ δίκαιον ἔρξαι the scholiast has εἰ ὁ Ζεὺς τὸ ἴσον φυλάττει, but though φυλάττει has nothing corresponding to itself in ῥεπομένων no one attempts to emend the text, nor have I seen any attempt to correct φυλάττει to e.g. ταλαντεύει.

Occasionally the scholia themselves require correction. I find no certain instances in the *Supplices*. That on v. 138 is quite sound (see note *ad loc.*). At P. V. 755 I think πύλωμα should be read for πλήρωμα. But it is on all accounts necessary to protest against that style of criticism which, missing the point of a word in the text and finding that word borne out by the scholiast, goes so far as to alter both text and scholion. Thus in v. 477 φύλαξαι μὴ θράσος τέκη φόβον (which is sound;

see note) is explained (wrongly) by *μὴ θαρσήσας μόνος ἀπελθεῖν φοβηθῶ ὑπὸ τινος*. It is hard to agree with the critic who makes the double-barrelled alteration of *φόνον* in the text and *φονευθῶ* in the note.

VI. TECHNICAL DIVISION OF THE PLAY.

<i>vv.</i>	1—40.	<i>πάροδος.</i>
	41—149.	<i>στάσιμον α'.</i>
	150—502.	<i>ἐπεισόδιον α'.</i>
	503—578.	<i>στάσιμον β'.</i>
	579—603.	<i>ἐπεισόδιον β'.</i>
	604—688.	<i>στάσιμον γ'.</i>
	689—754.	<i>ἐπεισόδιον γ'.</i>
	755—798.	<i>στάσιμον δ'.</i>
	799—985.	<i>ἐπεισόδιον δ'.</i>
	986—1041.	<i>ἔξοδος or ἔξοδικὸν μέλος.</i>

In the case of so early a piece as the *Supplices* the ordinary technical terms must not be pressed too rigorously. They were made for the poet, not the poet for them; and it is scarcely to be supposed that all the terms of the perfected tragic technique should fit the earliest extant play exactly in the narrow sense in which later critics applied them. As an art evolves itself it tends to adopt more conventional forms. Yet even when tragic composition was much more systematized many variations were permitted. There was for instance no binding rule that a play should have a prologue in *senarii*. In the *Persae* the argument says *προλογίζει χορὸς πρεσβέων*, *i.e.* the anapaestic *πάροδος* is itself a *πρόλογος*. In Sophocles' *Electra* there is no technical *πάροδος*, but a *κομμός* instead.

The arrangement given above differs materially from that of Oberdick, and no less from that of H. Freericks (*Disput. Inaug. De Aesch. Suppl. Choro* 1883), whose arguments I have carefully considered. Both give *vv.* 799 to end as *ἔξοδος*, on the ground of Aristotle's definition *ἔξοδος μέρος ὅλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέλος*. But our play actually ends in a *χοροῦ μέλος*, and the Aristotelian definition of *ἐπεισόδιον* as *μέρος ὅλον τραγωδίας τὸ μεταξὺ ὅλων χορικῶν μελῶν* is at least equally applicable to *vv.* 799—985. It is clear, however, even from etymology, that Aristotle's definitions both of *ἐπεισόδιον* and *ἔξοδος* are wholly empirical and do not state the essence of the matter. I find it

incredible that the arrival of the Egyptian herald, his attempted seizure of the Danaids, the return of the king, and the herald's dismissal, can belong to an *ἔξοδος* in any sane sense of the word. Is almost all the real action of the piece to be called *ἔξοδος* rather than *ἐπείσοδιον*? The truth is that in defining *ἔξοδος* Aristotle did not take into account cases in which a processional *ὄλον χορικὸν μέλος* might itself end the play.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

¹ ΔΑΝΑΟΣ.

ΠΕΛΑΣΓΟΣ (ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ).

¹ ΚΗΡΥΞ.

¹ The parts of Danaus and the herald were probably taken by the same person.

ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΔΕΣ.

ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνως
στόλον ἡμέτερον νάϊον ἀρθέντ'
ἀπὸ προστομίων τῶν λεπταμάθων

2 νάϊον ἀρδέντ' M, correxit Turnebus. 3 ἀποπρὸ στομίων Abresch. λεπ-
τομαθῶν sine articulo M. λεπτοβαθῶν Victorius. τῶν λεπταμάθων Stanley, qui
tamen vix vidit quas potissimum ob causas id verum sit. Vulgo recipiunt Pauwii

1. Ζεὺς. *Ab Iove principium*. The play is full of the supreme godhead of Zeus in various avatars (σωτήρ, κέσιος, κλάριος, κτήσιος, ξένιος, ἀγώνιος). Cf. *v.* 26, 76, 119, 180 sqq., 360, 416, 458, 503 sqq., 571 sqq., 603, 606, 650, 791, 862, 1003, 1015. It also ends in Zeus, *vv.* 1030 sqq. Cf. Theoc. xvii. 1 ἐκ Διὸς ἀρχώμεσθα καὶ ἐς Δία λήγετε, Μοῖσαι. In a drama of suppliants this prominence is especially natural, and in any case is a marked feature of Aeschylean theology.

Ἀφίκτωρ. *ικετῶν ἑφορος* Schol. ἀφίκτορα τὸν ἱκέσιον Δία Hesych. In *v.* 215 ἀφικτόρων = *supplicum*. Similarly *v.* 457 Ζηνὸς ἱκτῆρος, while elsewhere (*e.g.* Soph. O. T. 185) ἱκτῆρ = ἱκέτης. Eum. 441 προσίκτωρ = *supplex*, while *ibid.* *v.* 120 (if the reading be correct) προσίκτορες = *supplicem tuentes*. These words, though with the termination of the agent, are made to follow the analogy of the adjectives ἱκέσιος, ἱκετήσιος, προστρόπαιος, which, more naturally, relate to either

suppliant or protector. There is, however, also an assimilation to titles like Σωτήρ, Νεμέτωρ.

2. νάϊον ἀρθέντ', rightly joined by Hermann at the demand of rhythm and sense alike. The point lies in the manner, distance and danger of their coming. The adjective is necessary, since αἶρειν is used of land as well. Cf. Thuc. ii. 12, Hdt. ix. 52, &c.

Either ἀρθέντα or ἄραντα might be used. Herodotus prefers the passive, *e.g.* I. 165, I. 170 ἐκέλευε κοινῶ στόλῳ ἀερθέντας πλέειν, of which the presupposed active is found in *e.g.* Agam. 45 στόλον Ἀργείων χιλιοναύτην τῆσδ' ἀπὸ χώρας ἦραν.

3. προστομίων. The Scholiast says τινὲς τῆς Φάρου Αἰγύπτου προπάροιθε γὰρ ἔστιν ἄμεινον δὲ τὰ στόμια ἀκούειν πλεοναζούσης τῆς πρό. διὰ γὰρ τοῦ Ἡρακλεωτικοῦ στομίου τὴν φυγὴν ἐποίησαντο; *i.e.* there is a dispute whether προστόμια is the "land before the mouths" or the

Νείλου· Δίαν δὲ λιποῦσαι

(5)

χθόνα σύγχορτον Συρία φεύγομεν

5

οὐ τιν' ἐφ' αἵματι δημηλασίαν

λεπτοψαμάθων. 4 δῖαν δὲ λειποῦσαι M. Inter ei et i cuiusvis satis periti est arbitrium. δῖαν δ' ἐκλείπουσαι Seidler, Hermann, male se habentibus particip. praes. et versu spondaico. 5 σύγχορτον M. 6—7 δημηλασίαι et γνωσθεῖσαι M. Illud corr. Auratus, hoc M. Schmidt. δημηλασίαν γνωσθεῖσαι plerique.

mouths themselves. The Scholiast rightly rejects the former, but does not sufficiently regard the προ- προστόμια are the "foremouths", i.e. the outmost land at the mouths, and perhaps also the mouths that Nile pushes *forwards* (by the πρόσχωμα of Prom. Vinc. 847). The Danaids would indeed sail from the Heracleot mouth, on which Canobus the city of Epaphus stood, but it should be borne in mind that, according to Greek navigation, their voyage would be a coasting one by Syria and Asia Minor. This is important for vv. 840 sqq.

τῶν λεπταμάθων. Either this or Pauw's λεπτοψαμάθων is required. The choice is not at first sight easy, but (i) the omission of ΤΩΝ (or written compendiously) after -ΙΩΝ seems easier than the omission of ΨΑ: (ii) ἄμαθος rather than ψάμαθος is used of sandy soil. In Hym. Apoll. 439 ἄμαθοι are "dunes" like those in question here. From v. 32, χέρσῳ τῇδ' ἐν Ἀσώδει, the epithet is seen to contrast the Canobic with the Lernaean soil. There is obviously more point in comparing the ordinary *terra firma* of the two places, than in mentioning a special fineness of the sea-sand (ψάμαθος).

Aeschylus is fond of giving descriptive geographical lessons.

For the fineness of the Nile-sands Pauw quotes Pliny N. H. xxxv. 13, 47 *harena tenuissima e Nilo*.

4. Δίαν, not δῖαν. Owing to the oracle of Zeus Ammon the whole region was regarded as holy to him. Its fertility also gave it the name of enjoying his special blessing. Cf. Pind. Pyth.

iv. 56 Νειλοιο πρὸς πῖον τέμενος Κρονίδα, Pyth. ix. 57 Διὸς ἔξοχον πὸτ' ἡ κᾶπον (i.e. Libya). Inf. v. 557 Io arrives at Δίον πάμβοτον ἄλσος about the Nile. The adjective stands first as bearing upon their appeal to Zeus.

Λιποῦσαι. The aorist is absolutely necessary. Cf. Pers. 18, 155, S. c. T. 80, P. V. 299, 732, 736, Ag. 1034, Eum. 9. φεύγομεν is not a "panoramic" present, but a virtual perfect.

The use of a paroemiac verse without appreciable pause in the sense is not found in any other play of Aeschylus (unless perhaps Agam. 66), but occurs again three times in this, viz. vv. 13, 33, 942. It would be easy to force all these into shape by e.g. v. 13 ἄχέων (part.) περ ἐπέκρανεν, v. 33 ταχυνήτεμψ, v. 942 τὰ λῶστ' αἰεῖ; and here we might read Δίαν δ' αἰδε λιποῦσαι (cf. S. c. T. 1068), supposing δαῖδε to have become δεδε and thence δέ. It is safer, however, to regard such abrupt paroemiacs as an earlier use of our poet.

5. σύγχορτον Συρία. Cf. Hdt. II. 12 and II. 158 (ἀπὸ τοῦ Κασίου ὄρεος τοῦ οὐρέζοντος Αἰγυπτῶν τε καὶ Συρίην). σύγχορτος implies the running of territories into each other without a marked natural border, such as a large river or mountain range. Cf. Eur. Andr. 17, Frag. 179, H. F. 371.

6—7. Editors agree in reading δημηλασίαν, since οὐτίν' = οὐτίνι is an impossible elision, and γνωσθεῖσαι with dative equally impossible. But the accusative is generally joined to γνωσθεῖσαι (= καταγνωσθεῖσαι) and φεύγομεν left to stand alone, "we are exiles". Such a

ψήφῳ πόλεως γνωσθεῖσαν,
ἀλλ' αὐτογένητον ἀλύξανδρον,
γάμον Αἰγύπτου παίδων ἀσέβῃ

(10)

ἐξωσθεῖσαι Newman.

8 αὐτογένητον φυλαξάνοραν M, sed λα in rasura et in marg. γρ. φυξάνοραν. Credo, super ἀλυξ scripto φυξ, conflatum φυλαξ in textum irrepsisse. αὐτογενῇ τὸν Turnebus. ἀλλ' αὐτογενεῖ φυξανόρα Weil, Wecklein, alii, post Bambergerum. αὐτόγενῃ φυξάνοραν Paley. Aliquamdiu arridebat αὐτόγνωτον, sed vix opus est mutatione.

9—10 τ' ὀνοταζόμεναι M. Audacius secludit Paley. Molestum τ' delens verbo nimis delumbi maiorem vim simul reddidi.

use of γινώσκειν is without support. γινώσκειν δαίταν or κρίσιν is Greek (cf. Dem. 903), and therefore δαίτα or κρίσις γνωσθεῖσα is also Greek. But in καταγινώσκειν τινὸς φυγὴν (of the penalty) the essential element is the κατα-. If it be urged that γινώσκειν τινί τι is possible, and that this may be represented in the passive by γινώσκεσθαι τι, it must be replied that the dative after the active becomes the nominative of the passive only when the dative is the case governed by the verb, not when it is the *dativus incommodi*. ἐπιτρέπω (πιστεύω) τινί τι becomes ἐπιτρέπομαι (πιστεύομαι) τι, but γινώσκω τινί τι does not therefore become γινώσκομαι τι. In Ag. 1412 δικάξεις φυγὴν ἐμοί does not prove a possible ἐδικάσθην φυγὴν. No such passive instance of δικάζειν, κρίνειν, γινώσκειν is quoted for this passage. Cases in which γινώσκειν and καταγινώσκειν have been hastily regarded as synonymous prove on trial to establish the difference. Cf. Dem. c. Apol. 903.

It is best therefore to read γνωσθεῖσαν, for which there are the further arguments (i) that it balances the adjectives in v. 8, (ii) that it gives φεύγομεν a stronger and more rhythmical construction, with which cf. Plat. Legg. 871 D φευγέτω ἀειφυγίαν, Arist. Ran. 247 χορείαν ἐφθεγξάμεσθα, Plat. Rep. 410 B γυμνάσια πονεῖν. δημηλασίαν = φυγὴν δημήλατον.

6. ἐφ' αἵματι. With the verbal δημηλασίαν, as position shews. The words ψι. π. γνωσθεῖσαν are a further qualification.

Homicide is a frequent cause of banishment (Dem. Mid. 548 φεύγειν ἐφ' αἵματι); hence the qualification here and in v. 170 τάσδ' ἀναιμάκτους φυγὰς.

8. The lexicons reject αὐτογένητος in favour of αὐτογενῆς or αὐτογέννητος. ἀγέννητος, however, is common enough in a sense not distinguishable from that of ἀγέννητος, and αὐτογέννητος "à nobis ipsa (or a se ipsa) orta" should be above suspicion. For the source of the misreading see critical note. φυξάνορα is of course metrically impossible, violating the rules of synapheia. For the form ἀλύξανδρος cf. Ἀλέξανδρος, Ἐλάνδρος (Ag. 671), ἀρπάξανδρος (S. c. T. 776).

The Scholiast's note, evidently referring to the reading φυξάνορα, is γάμον φυγὴν ἀνδρῶν ἡμῖν ἐμποιοῦντα; and most editors who read an adjective refer it also to γάμον. More probably the epithet belongs to δημηλασίαν (or rather to φυγὴν implied in that word): "no banishment for bloodshed decreed by the state, but an exile of our own making", i.e. φεύγομεν οὗ δ. ἐφ' αἵ. ψι. π. γ., ἀλλὰ φυγὴν αὐ. ἀ. For the overflow of a syllable into the second dipodia, cf. Ag. 763 τῷ δυσπράγοντι δ' ἐπιστενάχειν, ibid. 75 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροῖς. Add Eum. 934, Choeph. 332.

9. ἀσέβῃ. The impiety lies not in the consanguinity, but in the violence and outrageous lust of the sons of Aegyptus. As a matter of fact Egypt allowed even brothers and sisters to marry, while in Greece itself relationship within certain limits gave an actual claim. The Scho-

ῥονοταζόμεναι.

Δαναὸς δὲ πατὴρ καὶ βούλαρχος
καὶ στασίλαρχος τάδε πεσσονομῶν
κύδιστ' ἀχέων ἐπέκρανε
φεύγειν ἀνέδην διὰ κύμ' ἄλιον,

(15)

ἀπέρηνον. Heimsoeth. Lacunam indicat Weil supplendum censens διάνοιαν
(e.g.). 11 καὶ βούλαρχος secludit Paley. 13 κέρδιστ' Burges. ἀχαιῶν M.
14 κυμ. αλέον M. κυμβαλέον codd. Guelf. Par. Verum dat. Hesychius in voce ἀνέδην.

liast's δὲ οὐ σέβομεν ἡμεῖς οὐδὲ τιμῶμεν, though wrong, shews that he appreciated the likelihood of mistake on this head. Rather he should have said οὐδ' ἀσεβεία διανοία (v. 95, i.e. ἀσελγῶς) ἐπιθυμοῦσιν. The marriage will not be ὁμόφρων εὐνή (Pind. Ol. vii. 6), but in spite of themselves and their father. That this is the objection is clear from vv. 1006, &c.

10. ῥονοταζόμεναι. This correction is based upon (i) the common confusion of T and Ξ, especially where prodelision takes place, cf. inf. 955 καὶ μῆτ' ἀέλπτως, corrected by Paley to καὶ μῆ Ξ ἀέλπτων, (ii) the usual form of words of this class, e.g. ἐκφραυλίζω, ἐξερινάζω, ἐξουδενίζω, ἐξο-νειδίζω. The simple verb here is unusually weak.

11. Δαναὸς—πατὴρ—βούλαρχος—στασίλαρχος. All these words have their point. "We did not do this on our own responsibility, there was no rashness in it, but it was prompted by Danaus himself (whose very name is synonymous with wisdom, cf. vv. 291, 936, &c.), our father (with reference to his experienced age and affectionate care, vv. 960, 980), who was our guide both in counsel (i.e. while deliberating prior to action), and in the stand we have taken (i.e. in the action that resulted)". It appears best to understand καὶ β. καὶ στ. ὦν. The two words imply the leader ἐν λόγῳ and ἐν ἔργῳ.

βούλαρχος, rather perhaps *princeps concilii* than *auctor consilii*. The word occurs as an official title.

στασίλαρχος = τῆς στάσεως (= συστάσεως, *partium*) ἡμῶν ἄρχων. Cf. Choeph. 114, Ag. 1117, Eum. 311.

12. τάδε with πεσσονομῶν. So the Scholiast ὑπὲρ τούτων λογιζόμενος.

πεσσονομῶν, "handling his pieces", as in the game of πεσσοί, a game especially congenial to old men, cf. Eur. Med. 68 πεσσοὺς προσελθόν, ἔνθα δὲ παλῆται θάσσουσι.

13. κύδιστ' ἀχέων. For the paroemiac cf. v. 4. The Scholiast explains ἀμείνονα τῶν κακῶν ἐψηφίσατο τὴν φυγὴν. κακὸν ὁ γάμος, κακὸν δὲ καὶ ἡ φυγὴ, αἰρετώτερον δὲ τὸ φεύγειν. Hesychius is quoted for κύδιον· κρείττον, αἰρετώτερον. κύδιστα however is not κέρδιστα nor ἀριστα, but, with κύδος, κυδρός, &c. implies good report. The context of the instances quoted for κύδιον = ἀμείνον really shews the sense to be "more creditable", viz. Eur. Alc. 959 τοιάνδε πρὸς κακοῖσι κληδόνα ἔξω· τί μοι ζῆν δῆτα κύδιον, φίλοι, κακῶς κλύονται καὶ κακῶς πεπραγότε; Andr. 639 κύδιον βροτοῖς πένητα χρηστὸν ἢ κακὸν καὶ πλούσιον γαμβρὸν πεπᾶσθαι. For a "choice of evils" cf. v. 1037 τὸ βέλτερον κακοῦ, Hom. Il. XVII. 105 κακῶν φέρτατον.

ἐπέκρανε, "decided as (his move, i.e. as) the issue", cf. κρᾶναι ψῆφον. In Ag. 1340 = "ordains". The metaphor of the game is kept up.

14. διὰ κύμ' ἄλιον. The epithet is not idle. Rivers also have κύματα and there is voyaging on the Nile. This is more deep and dangerous.

κέλσαι δ' Ἄργους γαῖαν, ὅθεν δὴ
γένος ἡμέτερον, τῆς οἰστροδόνου
βοὸς ἐξ ἐπαφῆς καὶ ἐπιπνοίας
Διὸς εὐχόμενον, τετέλεσται.

15

τίν' ἂν οὖν χώραν εὐφρονα μᾶλλον
τῆσδ' ἀφικολίμεθα

(20)

20

15 κεσαι M, corr. Sophianus.

16 οιστροδόμου M, corr. Turneb. οιστροδάμου

Marckscheffel.

17 ἐπι. νολας M.

18 τετελέσθαι temptant Schuetz, Madvig.

19 τίνα. οὖν M, corr. Burges, Dindorf. τίνα δ' ἂν Madvig.

15. κέλσαι γαῖαν. The omission of the preposition is rare with this particular verb. Yet cf. Rhcs. 934 Τροίας δ' ἀπηύδων ἄστν μὴ κέλσαι ποτέ.

δὴ shews the naturalness or reason of the decision, cf. Frag. 324 ἀφ' οὗ δὴ Ῥήγιον κικλήσκειται.

15—18. The construction is ὅθεν δὴ τετέλεσται γένος ἢ. εὐχόμενον (εἶναι) ἐξ ἐπ. τ. οἱ. β. καὶ. ἐπ. Διός. Madvig (Adv. Crit. I. p. 196) reads τετελέσθαι, objecting to εὐχόμενον standing alone, and construing ὅθεν δὴ (ἔστι) γ. ἢ. κ.τ.λ. This, though elegant enough as Greek, is unnecessary. For omission of εἶναι cf. inf. 248 Ἀργεῖαι γένος ἐξευχόμεσθα; Pind. Ol. VII. 41 ἐκ Διὸς εὐχονται.

16. οἰστροδόμου, inf. 552 οἰστροδόνητον. Prom. Vinct. 589 οἰστροδόνητος = ibid. 580 οἰστροήλατος. Cf. Hom. Od. xxii. 300 τὰς μὲν τ' αἰόλος οἰστρος ἐφορμηθεὶς ἐδόνησεν.

17. ἐπιπνοίας. His amatory afflatus impregnating the body as mantic or poetic ἐπίπνοια does the mind. ἐπιπνεῖν and its kindred words are, however, common of love. Paley quotes Plato Symp. 181 c οἱ ἐκ τοῦ ἔρωτος ἐπίπνοι. Hence εἰσπνήλας was a Lacedaemonian and ἀήτης (from ἀῆμι) a Thessalian equivalent of "lover". See Theocritus, XII. 13.

18. τετέλεσται, "has been brought to its present fulness or consummation". Cf. Ag. 731 μέγαν τελεσθέντα φωτὸς ἄλβον, Pind. Pyth. 256 τόθι γὰρ γένος Εὐφάμου φυτευθὲν λοιπὸν αἰεὶ τέλλετο.

With ὅθεν the construction is pregnant = ὅθεν φυτευθὲν τοσοῦτον τετέλεσται.

19. τίν' ἂν οὖν. This of Dindorf is assuredly right, both as nearest to M and as a customary usage. Cf. Plato Rep. 366 b κατὰ τίνα οὖν ἔτι λόγον δικαιοσύνην ἂν...αἰροίμεθ' ἂν;

20—21. Elsewhere ἐγχειρίδιον is a substantive, and though the adjective sense no doubt preceded, an Athenian would almost certainly understand ἐγχειρίδιος in the noun sense "weapons". The ἱκετῶν ἐγχειρίδια are the ἐριόστεπτοι κλάδοι, and the genitive ἱκετῶν goes better thus than with κλάδοισι in the sense ἱκετοῖς. "To what land", says the Chorus, "could we come with more hope of sympathy, when we come thus, bearing in our hands no weapons, or only the weapons that suppliants bear,—having no better protection than these branches?" ἱκετῶν ἐγχειρίδιοις is an oxymoron. The Scholiast seems to have read ἐριοστέπτοις τε κλάδοισι, for he has the two notes τοῖς ἱκετηρίοις θαλλοῖς and τοῖς στεφάνοις.

There is no proof and no probability that στεφάνοι were worn by suppliants. In v. 215 the king says his only token of their character lies in the fact that κλάδοι...κεῖνται παρ' ὑμῖν. The false notion is probably due to a misunderstanding of such places as Soph. O. T. 2 (where see Prof. Jebb's note). The στέφη (velamenta Livy, xxiv. 30) were really wreaths of white wool on the branches (ἱκτηρίαι) carried in the hand. Cf. v. 165 and Eum. 43—45.

σὺν τοῖσδ' ἱκετῶν ἐγχειριδίῳις
 ἐριοστέπτοισι κλάδοισιν;
 ὦ πόλις, ὦ γῇ καὶ λευκὸν ὕδωρ,
 ὕπατοί τε θεοί, καὶ βαρύτιμοι
 χθόνιοι θήκας κατέχοντες, (25)

25

22 ἱεροστέπτοισι M, corr. Auratus. 23 ὦν πόλις ὦν γῇ M et mox δέξαι θ'. Si ὦν verum esset, scribi posset δέξαιθ', hoc sensu, "quorum civitas et terra nos excipiant". Sed sequitur imperat. secund. pers. πέμψατε, neque eleganter ὦν aut ad χώραν refertur aut omnino sic ponitur a poeta. ὦ Robortellus. Fortassé scriptum aut lectum erat ὦ pro Ω. 24 βαθύτιμοι Hermann. βαρύθυμοι Pearson. βαρντί-mous Enger. 25 χθονίους Pearson. 28 δέξαιθ' M, corr. Heath. δέξαισθ'

23. The following invocation embraces all the powers of Argos, viz. πόλις (the living and ruling inhabitants), γῇ (the land itself), ὕδωρ λευκὸν (its inland waters and streams), the gods in its heaven, the powers in its earth (indigenous heroes and demigods still watching though in the tomb), and over all Zeus.

γῇ should be taken literally of the soil of Argos as opposed to its λευκὸν ὕδωρ, not as the deified Γῇ in general. Such appeals to the elements in a strange land are natural to the older stages of religions which were elemental in origin. Cf. Verg. VII. 136 (cited by Paley)

Geniumque loci primamque deorum
 Tellurem Nymphasque et adhuc ignota
 precatur

Flumina.....

Idaeumque Iovem.....

et duplices caeloque Ereboque pa-
 rentes.

A similar invocation in Homer II. III.
 276

Ζεῦ πάτερ.....'Ἡελίος θ'.....

καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπέν-
 ερθε καμόντας
 ἀνθρώπους τίνυσθον.

λευκὸν ὕδωρ, i.e. the ῥοοὶ ἀργυροδῖναι, ἀργυροειδεῖς, the limpid fresh water of the running sunlit streams, as opposed to the sea, which is γλαυκόν, παλιόν, πορ-φύρεον, κυάνεον, λοιδέες. The epithet thus proves to be necessary: it also adds

an element of cheerfulness. Cf. Eur. H. F. 573 Δίρκης νᾶμα λευκόν, Hom. Od. V. 70 κρήναι ῥέον ὕδατι λευκῷ. In another connection the term is applied to shallow clear-bottomed water as opposed to the μέλαν ὕδωρ (Od. IV. 359) of deep and dark-bottomed wells.

24—25. βαρύτιμοι κ.τ.λ. οἱ βαρέως τυνόμενοι καταχθόνιοι θεοί, Schol. With him some editors understand χθόνιοι as the nether gods, the Furies, Pluto &c., taking θήκας κατέχοντες as="who have the power over the tomb". But θήκην κατέχειν and its equivalents are more properly (and always elsewhere) used of the dead themselves. Ag. 454 θήκας Ἰλιάδος γὰρ εὐμορφοὶ κατέχουσιν, S. c. T. 732 χθόνα ὀπόσαν καὶ φθιμέ-νοισιν κατέχειν. Cf. Ag. 1540, Soph. O. C. 1753 θήκην ἱερὰν ἣν κείνος ἔχει. In this way the words θήκας κ. are added expressly to define the χθόνιοι as φθιτοὶ and not θεοί. They are ἥρωες, ἡμίθεοι, *di indigetes*, whose μνημάτα are to be dreaded. For the posthumous power of their κότος v. Choeph. 278 sqq. Cf. Pind. Pyth. IV. 284 χθονίων μᾶνις (of Phrixus).

25. θήκας. Though in the sense τάφος the word is generally qualified (e.g. νεκρῶν θήκη, Hdt. I. 187: θῆκαι τῶν τεθνεώτων Thuc. III. 104), the context is here sufficient. So Pers. 405 θήκας προγόνων. The conjecture χθονίους is therefore uncalled-for.

καὶ Ζεὺς σωτὴρ τρίτος, οἰκοφύλαξ
 ὁσίων ἀνδρῶν,
 δέξασθ' ἱκέτην θηλυγενῆ στόλον
 αἰδοίῳ πνεύματι χάρας·

Fauw., Paley. δέξαιθ' et mox χάρα Oberdick. Errorem genuerunt illud ὦν et nomin. Ζεὺς pro vocat. Ζεῦ positus. τὸν θηλυγενῆ M. τὸν deleuit Weil. Nescio an praecedens -την articuli specie scribae imposuerit. 29 πνεύματι Ask. Aliquamdiu suspicatus χάρα poetam dedisse (i.e. δέξασθε χάρα "in terram accipite": cf. v. 193, Eur. Med. 713, Thuc. iv. 103 &c.) χάρας multo plus poeticae venu-

26. The order of the invocation is to be noticed, and the scholion τὸ δὲ ὕπατοι ἀπὸ ἄλλης ἀρχῆς is worth something. In the thought there is a new beginning at ὕπατοι, and the order ὕπατοι θεοὶ (i.e. Ὀλύμπιοι), χθόνιοι (i.e. ἡρώες), Ζεὺς σωτὴρ τρίτος is not accidental, but ceremonially correct. The Scholiast's note on τρίτος is ὁ τριτόσπονδος, ἡ δὲ τρίτος τῶν εἰρημένων· εἶπεν γάρ, ὕπατοι θεοὶ καὶ χθόνιοι καὶ Ζεὺς σωτὴρ τρίτος. With this compare a scholion on Pind. Isth. vi. (v.) 10 τὸν δὲ τρίτον κρατήρα Διὸς σωτήρος ἔλεγον, τὸν μὲν γὰρ πρῶτον Διὸς Ὀλυμπίου ἐκίρνασαν, τὸν δὲ δεύτερον ἡρώων, τὸν δὲ τρίτον Διὸς Σωτήρος· καθὰ καὶ Αἰσχύλος ἐν Ἐπιγόνοις

λοιβὰς Διὸς μὲν πρῶτον ὠραίου γάμου
 "Ἦρας τε,

εἶτα τὴν δευτέραν δὲ κρᾶσιν ἡρώσιν νέμω,
 εἶτα τρίτην Διὸς σωτήρος εὐκταλαν λίβα.

σωτήρ both belongs to the current formula and is also specially applicable here since (i) it is deliverance for which they pray, (ii) σωτήρ is particularly used of the god "to whom persons after a safe voyage addressed their vows" (Donaldson on Pindar Ol. viii. 20). See especially Ol. xii. 2, and cf. Ag. 650. If the context of Choeph. 1073 νῦν δ' αὖ τρίτος ἡλθέ ποθεν σωτήρ be examined, the nautical allusion is patent there too.

τρίτος, not only as completing the tale (as in Ag. 245 τριτόσπονδος αἰὼν, 1386 τρίτην ἐπενδίδωμι, Eum. 730, Choeph. 242 &c.), but also as itself associated with the idea of deliverance. Cf. Choeph. 1073, where this association is obvious.

οἰκοφύλαξ, protector of the family. The sense is illustrated by Ag. 739 οἴκων γὰρ εὐθυδίκων καλλιπαῖς πότμος αἰεὶ. In connection with σωτήρ τρίτος there is a metaphor from a voyage. A household in its storms and dangers is protected by the god of mariners. Such protection extends only to the households of the ὅσιοι, while for the contrary sort (the ναῦται θερμοὶ and θεόπτυστον γένος of S. c. T. 598) there is shipwreck.

[It may however be worth considering whether the true reading is not οἰακοφύλαξ, the word τρίτος having arisen from a recollection of the common formula. οἰακοφύλαξ would be the οἰάκων φύλαξ of Eur. Hel. 1578, and the reading would represent Zeus as having guided the ship to Argos. Cf. Ag. 646

...θεός τις, οὐκ ἀνθρωπος, οἰακος θιγῶν·
 τύχη δὲ σωτήρ ναῦν θέλουσ' ἐφέξετο.]

28. The article τὸν seems rightly rejected by Weil, though his chief motive (that of restoring a paroemiac) is scarcely sufficient. Rather the article spoils the antithesis by making ἱκέτην a predicate. Without it, the words δέξασθ' ἱκέτην θηλυγενῆ στόλον are antithetical word for word to πέμψατε ὑβριστὴν ἀρσενοπληθῆ ἑσμὸν. The one is a company, the other a horde: the one suppliant, the other oppressive: the one poor women, the other strong males. Cf. inf. 790 sqq., and a similar contrast in vv. 507—510.

29. The Scholiast explains δέξαιτο ἡμᾶς τῷ τῆς χάρας αἰδεσίμῳ πνεύματι, ὃ

ἀρσενοπληθῇ δ' ἐσμὸν ὑβριστὴν
 Αἰγυπτογενῇ,
 πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει
 θεῖναι, ξὺν ὄχῳ ταχύνει

(30) 30

statis habere iam intellego.

30 δεσμὸν M, corr. Turnebus.

34 ἐνθάδε M;

ἐστιν, αἰδῶ ἐπιπνεύσας τοῖς ἡμᾶς δεχομένοις Ἀργείοις. Weil says rightly τῆς χώρας αἰδῶ ἡμῖν πνεούσης. The language is very condensed, πνεῦμα having a double reference to literal wind and to mental mood. As if the voyaging were not yet done, but as if the Chorus still has a dangerous voyage (in a metaphorical sense) to the haven of peace and security, it prays for a favourable wind, which wind is the favouring mood of the country: "Us receive with the breath of a favouring wind, *i.e.* the breath of pity from this country: but let the wind wherewith our foes meet be the wind of the wrecking hurricane". This fusion of literal and metaphorical, or rather of metaphor within metaphor, is made easy in Greek by the sense of πνεῖν which appears in *e.g.* Ag. 1179 κάρτ' ἐμοὶ πνέων χάριν, Choeph. 34 κότον πνέων. As if their literal voyage is over, the Danaids say δέξασθε ἡμᾶς οὕτως ὥστε τὴν χώραν αἰδῶ ἡμῖν πνεῖν: as if they still have a metaphorical voyage to *safety* in Argos, now that they have arrived there, they say δέξασθε ἡμᾶς, οὐρίῳ πνεύματι ἐκ τῆσδε τῆς χώρας πνέοντι προπέμποντες.

αἰδοίω, "of pity", cf. *inf.* 166, 470, Soph. O. C. 1268 &c.

30. ἐσμὸν, though generally an opprobrious word, is not so necessarily. Compare *v.* 663 νούσων ἐσμός with *v.* 202 ἐσμός ὡς πελειάδων.

31. Αἰγυπτογενῇ, not "Egyptian" (for the Danaids too were Egyptian, and the blood-connection with Argos is equal) but "born of Aegyptus", cf. *v.* 792 γένος Αἰγύπτειον ὑβριστον (ὑπέρφρον), ἀρσενογενές. The point lies in the fact that the Danaids seem to regard the very name

as synonymous with licence and lust. Cf. note on Δαναός, *v.* 11.

32. πόδα θεῖναι ἐν, not "set foot on" (though this Homeric usage of τίθημι ἐν occurs under certain limitations in tragedy), but "walk upon". πόδα τιθέναι regularly has the meaning of planting one foot and then the other. Cf. Arist. Thesm. 1098

τὶν' ἐς γῆν βαρβάρων ἀφίγμεθα
 ταχεῖ πεδίλῳ; διὰ μέσου γὰρ αἰθέρος
 τέμνων κέλευθον πόδα τίθημι' ὑπόπτερον,

Eur. Iph. Taur. 32 ὡκὺν πόδα τιθεῖς ἴσον
 πτεροῖς,

Eum. 294 τίθησιν ὀρθὸν ἡ κατηρεφὴ πόδα
 φίλοις ἀρήγουσ'.

ἀσώδει, a geographical touch. Cf. λεπτάμαθον *v.* 3, also *vv.* 842, 848, &c. A contrast with Egypt is implied. Though the city Argos itself was πολυδίψιον, the district of Lerna (40 stades distant), where the Danaids now are, was marshy, Strabo VIII. 6. Through the débris of rivers the coast has advanced some distance since the time of Pausanias. The scholia have as explanation of ἀσώδει πηλώδει, ψαμμώδει, and Hesychius gives ἀσώδης, ἀμμώδης. ἄσις seems to be the most general term for river-silt, and therefore πηλώδης and ἰλυώδης are the nearer equivalents. Cf. Hom. II. xxi. 317

τά που μάλα νειόθι λίμνης,
 κείσεθ' ὑπ' ἰλύος κεκαλυμμένα· καὶ δέ μιν
 αὐτὸν
 εἰλύσω ψαμμάθοισι, ἄλις χέραδος περιχεύας

 τόσσην οἱ ἄσιν καθύπερθε καλύψω.

33. Though impossible to take ξὺν ὄχῳ with πόδα θεῖναι in a literal manner, it is possible to do so by a brachylogy

πέμψατε πόντονδ'· ἔνθα δὲ λαίλαπι
χειμωνοτύπῳ, βροντῇ στεροπῇ τ'
ὄμβροφόροισιν τ' ἀνέμοις ἀγρίας
ἀλὸς ἀντήσαντες, ὄλουντο,
πρὶν ποτε λέκτρων, ὧν θέμις εἶργει,

(35) 35

corr. Robert.

39 σφετεριζόμενον M, corr. Hermann. -ous male Lincke.

as=πρὶν ξὺν ὄχῳ ταχ. (ἀφικέσθαι καὶ) πόδα θ. Yet in that case the epithet does not carry its best significance. With πέμψατε we have in ξὺν ὄχῳ τ. what might otherwise be expressed by αὐτῷ τῷ ταχ. ὄχῳ, "with their swift bark and all", i. e. "for all its warlike build and swiftness". The epithet has regard not only to the speed of approach but to the confidence of equipment. Cf. *inf.* 722 δοριπαγεῖς ἔχοντες κυανώπιδας νῆας. The Danaids picture the strong Egyptian ship, so unlike their own poor vessel, proudly advancing but suddenly driven back and sunk. That this is implied in ταχυήρει is clear from the νῆες θαλά and ὠκέαι of Homer, the τριήρεις ταχεῖαι of Thucydides, which are the νῆες μακραί (*naves longae*) of Herodotus.

The termination -ήρης, though not belonging to ἐρέσσω, was from the analogy of τριήρης commonly associated with ships, and hence ταχυήρης ὄχος is sufficient to define the ὄχος as ναῦς, while ταχύς ὄχος might not be sufficient.

Some adjective or genitive definition is necessary with ὄχος and δχημα. Cf. Prom. Vinct. 468 λινόπτερ' ἡῦρε ναυτίλων ὀχήματα, Eur. I. T. 410 νάϊον δχημα.

34. πόντονδ', like the following ἔνθα (=ἐνταῦθα), an Epic use rare in tragedy. ἄστνδ' should be read in v. 986. πόντος is the *open* deep. Cf. Pind. Ol. vii. 56 ἐν πελάγει ποντίῳ ῥόδον ἔμμεν.

34—37. The Scholiast gives the order as ἔνθα ἀντήσαντες λαίλαπι χ. κ.τ.λ., while Enger, Weil, and Oberdick choose ἔνθα ἀντήσαντες ἀλὸς ἀγρίας λαίλαπι, κ.τ.λ. ἀντάν is constructed with either genitive or dative. Better however than either of the above manners is ἔνθα δὲ

λαίλαπι χ. ὄλουντο, ἀντήσαντες βροντῇ στεροπῇ τ' ὁ. τ' ἀνέμοις ἀγρίας ἀλὸς. The τε following στεροπῇ but absent after βροντῇ...ἀνέμοις from λαίλαπι χ. λαίλαπι χ. ὄλουντο includes the whole storm, of which the rest is description in detail.

35. χειμωνοτύπῳ, from χειμωνοτύπος (not -ότυπος). Cf. Hom. Il. xi. 306 Ζέφυρος βαθεῖη λαίλαπι τύπτων, Ag. 656 αἱ δὲ κεροτυπούμεναι βία χειμῶνι τυφῷ ξὺν ζάλῃ τ' ὄμβροκτύπῳ. There is a peculiar likeness between this description and that given by Herodotus (VIII. 12) of the storm at Artemisium, ὑπέλαβε δμβρος τε λάβρος...βρονταὶ τε σκληραὶ...νύξ ἀγριωτέρη, a battle in which, it may be added, Αἰγύπτιοι τῶν Ξέρξεω στρατιωτέων ἠρίστευσαν.

38. ὧν θέμις εἶργει. v. on ἀσεβῇ, v. 9. There is no ground for supposing that Aeschylus had in mind the oracle mentioned by the Scholiasts on Prom. Vinct. 853, Hom. Il. i. 42, to the effect that Danaus would be put to death by one of his sons-in-law. In v. 307 it would have been entirely necessary to state this ground of objection if it had been present, since the king there asks for a definite reason of refusal. The Scholiast here seems, however, to have entertained the view so properly rejected by Weil and Oberdick. He says ὧν τὸ δίκαιον ἡμᾶς εἶργει, διὰ τὸ (i. e. ὥστε or ἐνεκα τοῦ) μὴ θανατωθῆναι τὸν πατέρα.

39. σφετεριζόμενοι, the necessary construction. Hermann quotes Soph. El. 1131 ὥς ὠφελον πάροιθεν ἐκλιπεῖν βίον πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι χεροῖν κλέψασα ταῖνδε.

σφετεριζόμενοι πατραδέλφειαν
τῇνδ' ἀεκόντων ἐπιβῆναι.

(40) 40

νῦν δ' ἐπικεκλομένα

στρ. α'.

Δῖον πόρτιν ὑπερπόντιον τιμάορ', ἴνιν τ'

πατραδελφίαν M. 41 Sequitur (vv. 41—149) cantus pervenustus sed perdifficilis, tot tamque manifestis mendis laborans, ut etiam ii editt., qui codicum auctoritatem strenuissime defendere solent, haec saltem saepe emendanda esse fateantur et ipsi emendare conentur. Vide sis Weckleinii pp. 96—102 (vol. alterius). 41 ἐπι-

κεκλόμεναι M, corr. Turnebus.

42 Suspiceris accentu gravi, quo syllaba -ον significaretur, omisso e τιμάορον factum esse τιμάορ'. Quod si verum sit, in antistropha scribendum ποιονόμου ματρός ἀρχαίοισι τόποις. ἴνιν Hermann, deleto τ'.

σφετεριζόμενον would have to be harshly referred to ἐσμὸν as far back as v. 30, with ἐνθα δὲ...δλοιντο parenthetical.

The word implies wrongfulness in the appropriation, i.e. ἀλλότριόν τι σφ.

40. ἐπιβῆναι. Homer's ἐπιβημένα εὐνήs.

41. νῦν δ', referring to ὑπερπόντιον in particular. The favour of the local powers has been invoked: they now call upon a champion from abroad.

ἐπικεκλόμενα. The construction is resumed in v. 46 ὄντ' ἐπιλεξαμένα, which in prose would probably have been ἐπιλεξαμένα δ' οὖν ἐκέϊνον. There is no such violent anacoluthon here as in Soph. O. T. 159 πρῶτά σε κεκλόμενος, θύγατερ Διός...τρισοὶ ἀλεξιμόροι προφάνητέ μοι.

The verb is epic with epic aorist and connotes the divinity of the being invoked.

42. Δῖον πόρτιν. πόρτις does not in itself imply that Epaphus possessed any bovine features or attributes. πόρτις, πόρις, μόσχος, δάμαλις, πῶλος, &c. are frequent of human beings. As the son of Io the term would be especially natural, even if Epaphus were wholly human. The same remark applies to v. 285. But the question as to Aeschylus' conception of Epaphus is important in view of the reading of the next line.

As Io was identified with the Egyptian Isis, so Epaphus was identified with Apis. And this identification was not one merely of name. Though Apis was not the son of Isis, yet the manner of

his procreation is markedly like that of Epaphus. Cf. Herod. III. 28 ὁ δὲ Ἄπις οὗτος ὁ Ἐπαφος γίνεταί μοσχος ἐκ βοός... Αἰγύπτιοι δὲ λέγουσι σέλας ἐπὶ τὴν βούν ἐκ τοῦ οὐρανοῦ κατίσχειν, καί μιν ἐκ τούτου τίττειν τὸν Ἄπιν, where Stein quotes Plutarch, Mor. p. 718 τὸν Ἄπιν λοχεύεσθαι φασιν ἐπαφῇ τῆς σελήνης. Since Ζεὺς ἐστὶν αἰθέρ κ.τ.λ., the common origin of the Apis and Epaphus myths is manifest. Herodotus (III. 27) has Ἄπις τὸν Ἕλληνας Ἐπαφὸν καλέουσι. But would the Greeks have recognised this identification unless Epaphus had possessed some of the bovine qualities of Apis, as well as the similarity of name and the bovine mother? To the Egyptians Apis was entirely bovine: what was Epaphus to the Greeks? Aeschylus does not convey a clear impression as to the metamorphosed Io or her son. In Prom. Vinct. 588 Io is a βούκερως παρθένος, but her resemblance to a cow did not (as in the case of Isis) cease with the head, for the gadfly's sting makes her rush onward ἐμμανεῖ σκιρτήματι. Inf. v. 271 it is simply said that she was turned into a βοῦς, and her habits as they incidentally reveal themselves are those of a cow. It is moreover clear that the object of the metamorphosis would not be served by leaving the body human. In vv. 547—549 Io is βοτὸν μιξόμβροτον, part woman and part cow, but it is pretty clear that the "human parts" mean the manifestations of her humanity which

ἀνθονόμον τᾶς προγόνου βοὸς ἐξ ἐπιπνοίας (45)

43 ἀνθονόμοις τᾶς M (superscripto, ut tradunt, os, de quo tamen tacet Wecklein). ταῖς cōd. Guelf. Réceperunt omnes Pōrsoni ἀνθονομούσας: sed' vide infra adnotata. ἐπι-

appear despite the transformation. It is true that Herodotus (II. 41) says τῆς Ἰσῖος ἀγάλμα ἐδν γυναικίον βούκερών ἐστι, κατὰ περ Ἑλλήνες τὴν Ἰοὺν γράφουσι: but in Greek art, as a matter of fact, Io is represented in both forms; and plainly the ox-horned maiden is simply a conventional representation of the transformed Io. To paint her wholly as a cow would be to paint a cow and not Iō.

Further it should be noticed that nowhere in Aeschylus is Zeus said to have restored Io to her human shape. He put an end to her wanderings, impregnated her with a touch, and restored her to her senses (Prom. Vinc. 849); but though the φρένες διάστροφοι (Prom. Vinc. 673) are restored the μορφή διάστροφος (*ibid.*) is not. Apollodorus II. 13 indeed says that after Io came to Egypt τὴν ἀρχαίαν μορφήν ἀπολαβούσα γέννη Ἐπαφόν, and this was *prima facie* the likely story. But it is not Aeschylean. The un-restored Io bears a son, who, though he has some of the qualities of an ox, is none the less a king of Egypt and ancestor of the Danaids. This is no more strange than that ancestral river-gods should be represented as bulls.

Finally the poet did not create the myth, and would no doubt have found it hard to clear up the difficulties of his own version.

ὑπερπόντιον, to be joined closely with ἐπικεκλωμένα, "calling on him to come from beyond the sea". Cf. Eur. Phoen. 681 (an imitation or reminiscence of this place) καὶ σὲ τὸν προμάτορος Ἰοῦς ποτ' ἐκγονοῖ Ἐπαφόν, ὃ Διὸς γένεθλον, ἐκάλεσα ...βᾶθι βᾶθι τάνδε γᾶν. The word embraces two meanings, (1) of a statement of distance, cf. Ag. 414 πόθψ ὑπερποντίας: (2) of foreignness, cf. Pind. Pyth.

v. 55 γλώσσαν ὑπερποντίαν. Wilson's Art of Rhetoricke. (1553) "gentlemen powder their talk with *over-sea* language".

τιμάορ', a form ἀπαξ λεγ. and doubted by many. τιμωρὸν would suit the metre, but could not have been corrupted into this. The Scholiast's βοηθὸν leads Paley to suggest that the difference of form was intended to determine the meaning "helper" from that of "avenger". This is wholly unlikely, since τιμάορος or τιμωρὸς (Ag. 574 &c.) is common enough in the former sense. Forms as various as πυλουργός, πυλωρός, πυλωαρός, τιμάορος occur, and though none in -ωρ are forthcoming (unless, as is possible, the ὤρες = "towers" of Hesychius be connected), yet a false analogy with e.g. χρυσάωρ = χρυσάορος and *nōmina agentis*, e.g. φῶρ, may have acted upon Aeschylus here.

Ἰνὶν τ'. Hermann omitting τ' postulates Ἰνῶν like ὀφῶν, κόνῶν. He also omits τε in v. 55. These changes are due to an erroneous preconception as to the power of τε, which in both these instances (as elsewhere and as καὶ frequently) is exegetical or amplificatory; i.e. gives another view of the same thing. Indeed τε is required here. Διὸν πόρτιν...Ἰνὶν τε βοός, "the calf, though son of Zeus...the human being, though son of the cow"—for Ἰνῖς is apparently only used of human beings, a consideration which makes Conington's λέοντος Ἰνῖν Ag. 718 very doubtful.

43. ἀνθονόμον τᾶς. Porson's ἀνθονομούσας is unsatisfactory, (1) in not accounting for the τ of τᾶς: (2) in adding to προγόνου βοός an otiose epithet, while it leaves Ἰνῖν to stand somewhat poorly alone. The fact that the cow did or did not browse on flowers has little to do with the context. Epaphus is the "son

Ζηνὸς ἐφάψεών τ' ἐπωνυμία δ' ἐπεκράνετο μόρσιμος
αἰών,

πνολίαις M. 44 Ζηνὸς ἔφαψιν· ἐπωνυμία M. Meum subter defendi. Ζηνὸς ἐφάψει ἐπωνυμία δ' Westphal. Ζηνός· ἔφαψιν ἐπωνυμίαν δ' ἐπέκρανεν ὁ Schoemann, Oberdick. ἐπωνυμίαν δ' ἐπέκρανε τὸ μόρσιμον αἰνῶν ingeniose M. Schmidt. Plerique per "lyricam audaciam" dupliciter insolentem explicant. 45 εὐλόγως vulgo

of Zeus and of that cow which was our ancestress". It is not "geistlos", but a defence of the poet, to say that ἀνθο-*μούσας* adds nothing. Had *ματρός* been put instead of *βοός*, ἀνθο*νομούσας* *ματρός* would have served as a euphemistic equivalent of *βοός*. (3) The present (or imperfect) participle in such a use, without the article and unaccompanied by a finite verb, is scarcely Greek. (4) ἀνθο*νομεῖν*, *ποιονομεῖν* &c. are not to be found. The adjectives do not vouch for the verbs, and nothing but an analogous verb, in which *-νομεῖν* does not mean "handling" but "grazing", can warrant them. The MSS. plainly shew that the error lay in the termination. The mention of flowers rather than grass tempers the bestial reference.

For the article *τάς* cf. v. 16. Here it = "that famous ancestress of ours".

44. ἐφάψεών τ'. The corrupt antistrophe lends no help to the correction of ἔφαψιν. The Scholiast, who apparently had our present text, tries to explain by the absurd ἐπικαλούμεθα τὸν ἱνιν τῆς βοός τὴν ἐπαφὴν τὴν ἐξ ἐπιπνολίας τοῦ Διός. The *res pro persona* is here harsh beyond endurance, and at least τὰν ἔφαψιν would be requisite. And even if it were granted that ἔφαψιν could be in apposition to ἱνιν as = τὸν ἐξ ἐφάψεως γεννηθέντα, it is impossible to talk of ἔφαψιν ἐξ ἐπιπνολίας, unless we render ἐπιπνολίας (with the Scholiast) by ἐρωτικῆς διαθέσεως. Weil joins Ζηνὸς ἔφαψιν and ἐξ ἐπιπνολίας βοός, which somewhat lightens the apposition. But βοός plainly belongs to ἱνιν.

In v. 17 the same procreation is stated in such a form as to suggest the very easy ἐφάψεών τ' given in the text.

ἐπωνυμία κ.τ.λ. This passage, how-

ever difficult, can be suspected of corruption only in the word ἐπωνυμία. If the dative be kept it must be regarded as again *res pro persona*, i.e. Ἐπάφω, and we might construe "et vitae sors iusta (fatalis) concedebatur nomini consentaneo, i.e. ei qui ab hoc generationis suae modo nomen consentaneum ducturus erat". This is the view taken by Weil. The abstract for concrete might be illustrated from e.g. Pers. 542 αἰ δ' ἄβρογδοὶ Περσίδες ἀνδρῶν ποθέουσιν ἰδεῖν ἀρτιζυγίαν, and Soph. O. C. 1070 πῶλων ἄμβασιν. There however the genitives and the collective sense make all the difference.

It is far less harsh to read the adjective ἐπωνυμία, which owed its corruption to confusion with the noun, and to the infrequent use of αἰών as feminine. In epic verse αἰών is of both genders, and elsewhere certain instances of the feminine occur, Eur. Phoen. 1484 σκοτίαν αἰῶνα λαχόντων, Pind. P. IV. 186 τὰν ἀκινδύνον αἰῶνα.

ἐπεκράνετο μόρσιμος αἰών is explained by the Scholiast ἐβεβαιοῦτο ὁ εὐμοῖρος αὐτοῦ βλος. But μόρσιμος never = εὐμοῖρος. In Pind. O. II. 9 αἰών τ' ἔφεπε μόρσιμος, πλοῦτον καὶ χάριν ἄγων the meaning is simply "and life as it was allotted attended them", αἰών being partly personified. Some editors explain "the destined time (sc. of gestation) went on to its fulfilment", with which they might have compared Eur. Bacch. 99, ἔτεκεν, ἀνίκα Μοῖραι τέλεσαν. But αἰών is not = χρόνος: it is an age, life, lifetime or generation, but not *any* defined space of time however small. According to Aristotle (Cael. 9. 15) αἰών is τὸ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον.

εὐλόγως Ἐπαφὸν δ' ἐγέννασεν.

45

οὐτ' ἐπιλεξαμένα

ἀντ. α'.

νῦν ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις, τῶν (50)

πρόσθε πόνων μνασαμένα τὰ τε νῦν ἐπιδείξω

cum ἐπικραίνετο coniungunt. δὲ γέννας...έδντ' M. Recte diviserunt Heath, Porson. τε pro δὲ cum cod. Guelf. Hermann. 47 τύποις Ludwig, τροφαῖς Verrall, in τόποις sine causa haerentes. Saltem arrideret potius πάτοις vel τρῖβοις. 48 γόνων M. Schmidt. 48—49 τὰ τε νῦν ἐπιδείξω πιστὰ τεκμήρια τὰ τ' ἀνόμοια οἷδ' ἀελπτα M, τὰ τ' autem "in litura duarum litterarum, quarum prior non τ fuit" (Dind.). τεκμήρι' αὐτ' ἀνόμεν', οἶμαι, Porson. γονέων ἐπ. π. τεκμήρια, γαιονόμοισι δ' Hermann. Alii pro τὰ τε νῦν temptant γενετᾶν, τὰ γένους, πατέρων (Weil), προγόνων (Oberdick), e scholio, ut opinantur. Scholiasta autem, qui sententiam latentem explicat, nihil habet propter quod adducar eum προγόνων (aut ullum eius modi verbum) legisse. τὰ τε νῦν ἐπ. π. τεκμήρια γαιονόμοις, τὰ δ' ἀελπτα Paley.

Here it = "a life" and so "a person who lives". Cf. Soph. Aj. 645 ἄταν, ἄν οὐπω τις ἔθρεψεν αἰὼν Αἰακιδᾶν (= "anyone of the Aeacidæ who ever lived"). "A life (i.e. a living being) of such sort as the fates allowed was being brought to accomplishment".

The imperfect is panoramic. Cf. the Διὸς δ' ἐτελείετο βουλῇ of Homer.

45. εὐλόγως, usual in etymologies, especially of proper names. Frag. Aetn. 1 Παλίκων εὐλόγως μένει φάτις, | πάλιν γὰρ ἴκουσ' ἐκ σκότου τόδ' ἐς φάος. Cf. *inf.* v. 226. The word gains in force by a close union with Ἐπαφόν, "rightly was it an 'Epaphus' she bare".

ἐγέννασεν sc. ἡ βοῦς. γεννᾶν like τίκτειν is used of both sexes (cf. the passage of Apollodorus quoted on πόρτις v. 42).

46. ἐπιλεξαμένα, ἐπικαλεσαμένη, Schol. Resuming and synonymous with ἐπικεκλομένα v. 41. In Plato Legg. 700 B, ὄνομα δὲ ὕμνοι ἐπεκαλοῦντο is immediately followed by ἐπέλεγον δὲ κιθαρδικούς. In the sense of "naming" ἐπιλέγειν and ἐπικαλεῖν are therefore synonymous. ἐπιλέγεσθαι "to call by name to one's aid" may equally well be a synonym of ἐπικαλεῖσθαι. The other possible notions of "choosing" (Thuc. III. 19, Herod. III. 157) or "citing in proof" (Thuc. VI. 28 ἐπιλέγειν τεκμήρια) are less apposite. Epaphus is invoked as

τιμάρορ, and it is not clear that the mention of him could be any kind of proof.

47. ἐν ποιονόμοις τόποις. Cf. v. 517 ἀνθονόμους ἐπωπᾶς. Τόποι with epithet is a common resolved phrase in place of a particularised noun, while with genitives of geographical names it expresses less definite locality, as we say "in those parts", "in the parts about Mesopotamia". Cf. Pers. 447 νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων, Prom. Vinc. 348 πρὸς ἐσπέρους τόπους ἔστηκε, ματρὸς ἀρχαίας = τὰς προμάτορος ἡμῶν.

48. τῶν πρόσθε πόνων. τῆς Ἰοῦς τοὺς πόνους ἐγὼ διηγουμένη, Schol. He did not however read the present participle, but the "coincident" aorist (v. Goodwin, Moods and Tenses, § 24, n. 2). It is not "Io's former troubles", as if she had some ὕστεροι πόνου to be compared with them. When the Chorus does mention her troubles, it mentions them *all* (v. 265—284, 517—560). Nor can τῶν πρόσθε = "those ancient" i.e. τῶν παλαιῶν, for πρόσθε even with the article (e.g. Soph. O. T. 268, Hom. Il. ix. 524) is always relative to something expressed or plainly indicated. The sense here is strictly comparative: "we are here in trouble: our great ancestress was in trouble here before us: and by telling the tale of those former troubles—the

πιστὰ τεκμήρι', ἄλλα τ' αὖ τάχ' ὁμοί', ἀελπτά περ
ὄντα, φανέται. (55)

γνώσεται δὲ χρόνου τις ἐν μάκει.

50

50 λόγους M. λόγou Martin. χρόνου scripsi.

51 οἰωνοπόλων M. Accentu

troubles which the place has seen before,—we shall be shewing sure proofs (that we are what we claim to be, and that we have a claim upon this land)",

The condensation of thought puzzled the Scholiast who explains the proofs to be ὡς οὐ ξένος ὧν ἐλεύσεται (sc. Epaphus, not Danaus as Paley thinks) ἀλλ' εἰς προγόνων γῆν.

τά τε νῦν=τανῦν τε, cf. Soph. O. C. 133 τὰ δὲ νῦν (=τανῦν δὲ) ἤκειν λόγος οὐδὲν ἄξονθ'. These words have all the elements of soundness, and the reading of the MSS. τεκμήρια τά τ' shews an answering τε which secures credit for both. The correspondence τε...τε cannot be the result of accident. "Proofs for the present" are plainly (whatever the true reading of the next line may be) answered by other proofs, which ἀελπτά περ ὄντα φανέται. To remove the one τε by reading γονέων and the other by reading γαιονόμοις is a dangerous method of reconstruction. For the general form of expression cf. Choeph. 1020 μόχθος ὁ μὲν αὐτίχ', ὁ δ' ἤξει.

49. τεκμήρια τά τ' ἀνόμοια οἶδ' of M is very obscure. Finality of emendation is perhaps out of the question. The ways of supplying the required sense, viz. "other proofs yet to come", are manifold. It is, for instance, possible that the poet wrote τεκμήρι', ἄλλα τ' οὐκ ἀνεμῶλι κ.τ.λ. "and others of no empty sort".

ἀνεμῶλια as an unusual word would be very liable to corruption. We might compare ἀνεμῶλια βάσεις (Hom. Il. iv. 355), ἀνεμιαῖόν τε καὶ ψεῦδος (Plato Theaet. 161 A), ψεύδη μεταμῶνια (Pind. Ol. xii. 8). Previous editors have sought for the same sense with more violent changes. But nearer to

τεκμηριΑΤΑΤΑΝΟΜΟΙΑΟΙΔΑελπτα.

is the conjecture

τεκμηριΑΛΛΑΤΑΤΑΤΑΧΟΜΟΠΙΔελπτα

The MS. shews errors where errors would be most natural, viz. in ΑΛΛΑ with the elision of the Α of τεκμήρια, and in the epic form ὁμοῖα.

ἄλλα φανέται recalls Choeph. 614 πολλά δ' ἄλλα φανεί χρήζων. τάχα is a common part of such phrases. Cf. Eum. 454 πῦσσι τάχα, Ag. 1649 γνώσει τάχα, S. c. T. 659 &c.

ἄλλα...αὖ. Cf. Ag. 1280 ἤξει γὰρ ἡμῖν ἄλλος αὖ τιμᾶστος.

50. λόγους can hardly be defended. ἐν μάκει has no authority whatever for the sense ἐν μάκει χρόνου. With an adjective, e.g. ἐν βραχεῖ, διὰ μακροῦ, it is easy to supply the noun of time; but ἐν μήκει without the genitive is no more properly used of time than ἐν πλάτει, ἐν βάθει &c.: it has obviously no analogy with ἐν τάχει. The possible meanings of ἐν μήκει are (1) "in point of length", after a statement of measurement, "quod ad longitudinem pertinet": (2) "in all its length" as opposed to συντόμως. The former is of course away from the matter; and if the latter be thought apposite here, the objection arises that λόγους unqualified cannot=τοὺς ἐμοὺς λόγους. The Scholiast has προῖοντος τοῦ λόγου, on which Wecklein notes "in scholio vulgo scribebatur τοῦ χρόνου". The persons who so wrote went right by instinct. The remark is a γνώμη. Cf. Soph. O. T. 613 ἀλλ' ἐν χρόνῳ γνώσει τάδ' ἀσφαλῶς, ἐπεὶ | χρόνος δίκαιον ἀνδρα δεικνυσιν μόνος, Pind. Ol. xi. 63 ὁ ἐξελέγχων μόνος ἀλάθειαν χρόνος.

γνώσεται requires no object: "one shall know (the true and the false)". μῆκος χρόνου in v. 714, Prom. Vincit. 1020, Ag. 610.

εἰ δὲ κυρεῖ τις πέλας οἰωνοπολῶν
ἐγγαῖος, ἰκταῖον οἶκτον αἴων

στρ. β'.

δοξάσει τις ἀκούειν ὅπα τὰς Τηρεῖας

(60)

mutato sensum credo me restituisse. ὦν οἰοπόλων M. Schmidt. ὦδ' οἰοπόλων ("sic solivagarum") Weil. 52. ἔγγεος cod. Esc. εὐναῖος Schwerdt. οἶκτον οἶκ-
τρὸν αἴων M. Delent οἶκτρὸν paene omnes: quo facto, ἐγγαῖον legunt nonnulli cum
Heimsoethio, ἐγγαῖος Bamberger. 53 ἀκούων M, corr. Heath. Vix operae pretium
est hodie demonstrare quam saepe inter se confundantur -ειν et -ων. Τηρεῖας M.

51. οἰωνοπολῶν. The restoration of the participle removes all the difficulties of sense. οἰωνοπόλων had been objected to by Schmidt and Weil on the ground that *anyone* might make the comparison quite, as well as an augur. Oberdick calls this a superficial objection, but in saying that it is the similar fates and not the similarity of sound that the poet alludes to, he forgets that the fates are not similar and that *δοξάσει τις ἀκούειν* actually means "he will fancy he hears". This an augur would be the last to fancy. οἰωνοπόλος is a professional term. It is used of Calchas (Hom. II. I. 69), and of Helenus (II. VI. 76), and is equivalent to οἰωνόμαντις (used of Teiresias, Eur. Phoen. 767), οἰωνοσκόπος (Eur. Suppl. 500) and οἰωνιστής (of Calchas, II. XIII. 70).

But it is a rule of such expressions that while the noun is professional, the verb is general. Thus *ὄνειροπόλος* (II. I. 63, V. 149) = *ὄνειρόμαντις*, but *ὄνειροπολεῖν* = "to be concerned in a dream" (*ὄνειρώσσειν*). Plato Rep. 534 C τὸν νῦν βίον *ὄνειροπολοῦντα καὶ ὑπνώττοντα*. So *θεοπόλος* is a priest, but *θεοπολεῖν* is said of laymen, Plato Legg. 909 D. Cf. *περιπόλος* and *περιπολεῖν*. A similar distinction holds in Latin between agent and verb (Wagner, Plaut. Menaech. Prol. 65). Hence *οἰωνοπολεῖν* has the wider sense, "to be concerned with birds", whether as *μάντις* or *ιδιώτης*. The construction is also much lightened by the change.

52. The reading of M, οἶκτον οἶκτρὸν, is generally rejected. But little help can

be derived from the antistrophe until that also is emended. The omission of οἶκτρὸν is insufficient, for it seems entirely necessary to qualify οἶκτον, since it is not *every* wail, but only one "like this of ours", which will remind the hearer of the nightingale. οἶκτρὸν adds no definition of this kind, and is open to the graver objections: (1) the repetition οἶκτον οἶκτρὸν, οἶκτρᾶς (v. 54), οἶκτον (v. 57) is intolerable: (2) though the Greeks said οἶκτον οἶκτίζεσθαι and the Romans *lugere luctum*, and though *γοερὸς οἶκτος*, *γῶος οἶκτρός*, οἶκτρός *θρήνος* are natural intensifications in all languages, yet it is not Greek (unless in intentional bombast) to say οἶκτος οἶκτρός, *γοερὸς γῶος*, nor Latin to say *luctus luctuosus*. The only apparent exception which recalls itself is Ar. Av. 1060 *θύσουσ' εὐκταλαῖς εὐχαῖς*, where however *εὐκταῖος* has a more special sense than *εὐχή*, and the Latin would be *votivis precibus*.

The proper epithet is determined by the sense. The οἶκτος has been (v. 23 sqq.) and continues to be (v. 65, v. 118) a supplication, i.e. ἰκταῖος. The mistake arose from a degenerate ἰκτεον, thus

ΕΓΓΑΙΟΙΚΤΕΟΝΟΙΚΤΟΝ

became

ΕΓΓΑΙΟΟΙΚΤΟΝΟΙΚΤΟΝ,

of which the latter member would forthwith be made adjectival.

53. ΤΙΣ. The repetition of *τις* after the second participle, the one being in protasis, the other in apodosis, offers no difficulty. In Ar. Ach. 569 *εἴτε τις ἐστι ταξίαρχός τις ἢ τειχομάχας ἀνὴρ, βοηθήσαιτό τις ἀνύσας*, the true reading is

Δαυλίδος οἰκτρᾶς ἀλόχου

κῖρκηλάτου τ' ἀηδόνης,

ἄθ' ὑπὸ χλωρῶν πετάλων τεγγομένα

55

ἀντ. β'.

54. μήτιδος M. μνησιτίδος Meineke. μαινάδος Oberdick. εὐνιδος Martin. νήσιτιδος Badham. Cuivis se offerent eiusdem generis multa e.g. φοιτάδος, ἀλατίδος &c. Sed sensu aptissimo carent. Δαυλίδος scripsi. 55 κῖρκηλάτου τ' ἀηδόνης M, corr. Turnebus. γ' Stanley. κῖρκηλάτοι' Elmsley. κῖρκηλάτας Hermann, omisso τ'. 56 ἄτοπο χώρων ποταμῶν τ' ἐργομένα M (sed prius ο' in litura est). ἄτ' ἀπὸ ἐιργομένα Victorius. ἀπὸ χ. προτέρων ἐιργομένα Martin, Weil, Oberdick, epitheto omnino pedestri πατρίων Haecker. Conicit Hermann ἀπὸ χλωρῶν πετάλων ἐργομένα, praeclare ille quidem, quantum ad χλωρῶν πετάλων attinet,

ταξιαρχος ἢ στρατηγὸς ἢ..., and the instance is thus similar to that before us. In Ag. 662 ἦτοι τις ἐξέκλεψεν ἢ 'ξη-τῆσατο | θεός τις, οὐκ ἄνθρωπος each τις obviously has its separate value. Eur. Andr. 733 is more awkward.

ἀκούειν. The participle ἀκούων could follow only verbs of knowing, perceiving, not verbs of thinking (Goodwin, Moods and T. § 113). Though in Xen. Anab. VI. 6, 24 we find νόμιζε δ', ἐὰν ἐμὲ νῦν ἀποκτείνης, ἄνδρα ἀγαθὸν ἀποκτείνων, yet the imperative νόμιζε=ἴσθι and gives no warrant for νομιεῖ ἀποκτείνων.

54. Δαυλίδος. Attempts have been made to render μήτιδος (1) by Τηρεῖας μήτιδος=Τηρέως. So the Scholiast. But this would make it almost impossible to join τᾶς with the ἀλόχου to which it must belong; for it would be too harsh to separate τᾶς from the feminine Τηρεῖας μήτιδος immediately following. Martin further objects that, while Τηρεῖας βίας ἀλοχος is good, T. μήτιδος ἄ. is not. Though it is dangerous to say what cannot be done in cases of the kind, it is dangerous on the other hand to give too much weight to analogy. The uses of βία with adjective or genitive, of ἴς and σθένος with genitive, and forms like Ὀρφεία γῆρυς (Eur. Alc. 971) amply support Τηρεῖα μῆτις, but give no evidence of the further step T. μήτιδος ἀλοχος: (2) by μήτιδος οἰκτρᾶς=οἰκτρᾶς ἔνεκα τῆς μήτιδος. But the causal genitive, however it may be used with verbs and par-

ticiples, is only used with such adjectives in exclamations, e.g. Eur. Ion 260 τλήμων σὺ τόλμης, or when followed by the noun *with the article*, Plat. Phaed. 58 E εὐδαίμων ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων. Of both these explanations it may be said, with Weil, that they lead "ad genetivorum implicationem inextricabilem". It is more in the manner of Aeschylus to join a series of epithets (cf. Ag. 154).

Δαυλίδος is suggested by e.g. Thuc. II. 29 πολλοῖς δὲ τῶν ποιητῶν ἐν ἀηδόνης μνήμη Δαυλίδας ἢ θρνις ἐπυνόμασται. Catullus LXV. 14 Qualia sub densis ramorum concinit umbris Daulias, absumpti fata gemens Ityli. Ov. Her. xv. 154 &c. The form Δαυλῖς is used by Plutarch II. 727 E of Procne. Cf. Μηλῖς and Μηλίδας, Δωρῖς, Ἀσίς and Ἀσιδᾶς.

The geographical title is Aeschylean; "come from afar, a foreigner from Daulis, as I from Egypt".

Τηρεῖας ἀλόχου. Cf. Theoc. xxviii. 9 Νικίεας ἀλόχω.

οἰκτρᾶς=οἰκτιζομένης "wailing". A usual epithet of the nightingale. Soph. Aj. 629 οἰκτρᾶς γόνυ θρνιθος ἀηδοῦς.

55. τ', expegetical, as in v. 42. She is contemplated under two aspects, "et mulieris et avis" (Scholefield).

56. The question put by Hermann in regard to the reading of M, "num aquatilis avis est lusciniā?" touches but a small part of the difficulty. He should have asked whether the nightingale was,

πενθεῖ μὲν αἰῶν' ἄοικον ἡθέων,
 ξυντίθησι δὲ παιδὸς μόνον, ὥς αὐτοφόνως (65)

sed cetera vitiose.

57. πενθεῖ νέον οἶκτον M. Excidit aliquid. νέον-τιν' οἶκτον

as a matter of fact, kept from the rivers. Paléy, remarking that the bird frequents places near the water, quotes Rhes. 546 Σιμβέντος ἡμένα κοίτας. If it be meant that she is kept from the *open* country and the *open* river (as opposed to the wooded country) by fear of the hawk, **χώρων** without qualification is most unsatisfactory. **χώροι** can only be used (1) of certain definite spaces (Soph. Trach. 145): (2) like **τόποι** requiring a defining epithet: (3) in the sense of country, *i.e.* agricultural and pastoral parts, as opposed to town (Xen. Oec. v. 4, Hdt. ix. 15). In none of these senses is **χώρων** εἴργεται possible without an epithet. Hermann finds the clue to the true reading, although his own cannot be accepted. His **ἄτ' ἀπὸ χλωρῶν πετάλων ἐγρομένα** is taken from Hom. Od. xix. 518

ὥς δ' ὅτε Πανδαρέου κόρη, χλωρῆς ἀηδὼν,
 καλὸν αἰείδουσιν, ἔαρος νέον ἱσταμένοιο,
 δενδρέων ἐν πετάλοισι καθεζομένη πυ-
 κινούσιν,

ἦτε θαμὰ τρωπῶσα χέει πολλυχέα φωνήν
 παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν ποτε
 χαλκῷ
 κτεῖνε δι' ἀφραδίας.

To this we may add Eur. Hel. 1107, Phaeth. Fr. 775, Hesiod Op. 580, Ar. Av. 215, and Chaucer, Assembly of Fowles, "the nightingale *That clepeth forth the freshe leaves new*".

To Hermann's reading it is to be objected that the bird "non ex arbore excitata canit" (Weil), but sits among the leaves (so *passim*), and that **τ'** requires to be accounted for. **τεΓΓομένα** for **τεΡΓομένα** is the easiest of corrections, and as=δακρύουσα (Pers. 1065 &c.) is well suited to the sense. **ἄθ' ὑπὸ** will also account for the erasure in **ἄτοπο**.

χλωρῶν, of spring (ἔαρος νέον ἱσταμένοιο), at which time she begins.

57. The construction **πενθεῖ οἶκτον ἡθέων**, with cognate accusative and objective genitive, is elegant enough, but the recurring **οἶκτον** is offensive. Hermann's **νέοικτον οἶτον** was given because "opponuntur inter se luctus quod expulsa (*i.e.* according to his *ἐγρομένα*) e consueta sede est, et lamenta ob necem filii". Rather the opposition is "inter luctum quod sedem certam nusquam habet (being *κιρκήλατος* and driven from Daulis all over the world) et lamenta &c." **οἶτον** however will not stand. **οἶτος** is "fate", "doom", not "a song of fate". The latter notion has been falsely derived from *e.g.* Hom. Od. viii. 578 Δαναῶν ἥδ' Ἰλίου οἶτον ἀκούων. But there is a vast difference between **Ἰλίου οἶτον** "the doom of Troy" (which fell and was destroyed), and **οἶτον ἡθέων** (whose only doom was that she was compelled to leave them). In Eur. I. T. 1091 **ἐλεγον οἶτον** is universally corrected to **ἐ. οἰκτρόν**. The reading offered in the text is not so difficult to extract from the MSS. as it might appear. **ΕΟΝ** for **ΑΙΩΝ** shews two of the commonest errors, and if these once occurred **ΠΕΝΘΕΙ(ΜΕ)ΝΕΟΝΑΟΙΚΟΝ** would be readily "corrected" into the reading of M.

For **πενθεῖ αἰῶνα** cf. Ag. 1145 *οἷα τις ξουθὰ ἀκόρετος βοᾷς Ἴτυν Ἴτυν στένουσ' ἄμφιθαλῇ κακοῖς ἀηδὼν βίον* (where **βίον** is object to **στένουσα**).

For **ἄοικον ἡθέων** (τῶν συνήθων τόπων Schol.) cf. Eur. Supp. 82 *ἄκλαυστος γόων*. Soph. Ant. 583 *κακῶν ἀγευστος αἰών*. The combination of **οἶκος** for the human being and **ἡθῆ** for the bird appears Aeschylean.

58. **ξυντίθησι**. More poetical as "componit" than as "addit". Cf. Tac. Agr. 3 *incondita et rudi voce memoriam*

ᾧλετο πρὸς χειρὸς ἔθεν
δυσμάτορος κότου τυχών.

τῶς καὶ ἐγὼ φιλόδурτος Ἰαονίοισι νόμοισι
δάπτω τὰν ἀπαλὰν νειλοθερῇ παρεῖαν

60

στρ. γ'.

(70)

Heath. νέον μὲν ο. Enger. νέοικτον οἶτον Hermann. 59 χειρὸς ἔο ἐν M, corr. Porson. 61 φιλοδύρτοις M, corr. Heath. Hexametro opus est. ἀηδονίοισι Spanheim, Pearson, Dind. 62 εἰλοθερῇ Emper, quod probant nonnulli parum

prioris servitutis composuisse. The word is by no means restricted to unreal story. Thuc. I. 97 οἱ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ ἐνεντίθεσαν.

μόρον, the *manner* of his death, and so frequently accompanied by a descriptive epithet. Cf. Prom. Vinc. 680, S. c. T. 199, &c.

αὐτοφόνως, either referring to her relationship (αὐτο-) to the child, as αὐτοκτόνος is used of fratricide, S. c. T. 681, 805. Cf. χεῖρ αὐτοκτόνος, Eur. Med. 1254 and αὐτοσφαγῆς, Soph. Aj. 841; or else = "by her own hand" as αὐτοκτόνως, Ag. 1631. Cf. αὐθέντης. The former is to be preferred as emphasising the cruelty.

61. τῶς καὶ ἐγὼ, i.e. in just, such tones. To be joined with φιλόδурτος.

Ἰαονίοισι, ἀντὶ τοῦ φωνῇ Ἑλληνικῇ, Schol. But νόμοισι is not φωνῇ nor should "Ionian" be understood in this wide sense. The reference is not to language but to the plaintive chants, resembling the peculiar dirge-strains of the Ionians of Asia Minor (v. *inf.* 99). Aeschylus has indeed no other direct mention of the "Ionians" as mourners, but several times mentions those of the Asiatic neighbourhood, e.g. Mysians and Mariandynians, who would influence the character of the ceremonial wailing of the Ionians themselves. Cf. Pers. 1054 καὶ στέρν' ἄρασσε κάπιβῶ τὸ Μύσιον (on which the Scholiast οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες εἰσι μάλιστα θρηνητικοί). Pers. 937 κακομέλετον ἰὰν Μαρνανδυνοῦ θρηνητήρος. Eur. I. T. 180 ἀντιψάλλουσιν ᾠδὰς ὕμνον τ' Ἀσιήταν σοὶ ἐξαυδάσω, τὰν ἐν θρήνοισι μοῦσαν νέκυσι

μελομένην. Cf. mourning of the Carians Plat. Legg. VII. 800 E.

Ἰαονίοισι νόμοισι then = ἡλεμίοισι νόμοισι τῶν (ἐν Ἀσίᾳ) Ἰώνων. There is a geographical antithesis with νειλοθερῇ, and a connotation of oriental softness and effeminateness (cf. ἀβρογόοι, ἀβροπνευθεῖς of the Persae) in which the Ionians shared. Cf. Ἰωνοκαμπτής (Plut. II. 539 c), and Ar. Thesm. 163 οἵπερ ἁρμονίαν ἐχύμισαν ἐμτροφόρον δὲ καὶ διεκλῶντ' Ἰωνικῶς.

62. δάπτω. Generally understood as = "tear" (ἀμύσσω), being used literally of the cheek (ἀμύσσω ὀνυξί) and metaphorically of the heart. For this the nearest apparent parallel is Hom. II. XIII. 831 μείναι ἐμὸν δόρῳ μακρόν, ὃ τοι χροὰ λειριόεντα | δάψει ("bite").

But δάπτω (cf. δαρδάπτω, δάπτης, *dares*) is "to devour, gnaw" and can scarcely without definition = ἀμύσσω ὀνυξί. Though it is true that tearing of the cheek went with beating of the head and breast in *real* dirge-mourning (cf. Choeph. 24), yet the ἱκαῖος οἶκτος of the Danaids is not a real θρήνος, and would not entail actual rending of the cheek. δάπτω and ἀμύσσω are companion words. Prom. Vinc. 437 συννολῶ δὲ δάπτομαι κέαρ. Pers. 115 φρήν ἀμύσsetαι φόβῳ. But they are not therefore synonymous any more than *devoro* and *lacero*. Rather there is a metaphor from cankerfret. Care "like a worm i' the bud feeds on their damask cheek" and on their heart. Literally, Pindar Frag. 243 κείνον οὐ σῆς οὐδὲ κίς δάπτει.

The article τὰν is pathetic, "the cheek

ἀπειρόδακρύν τε καρδίαν

γοεδνὰ δ' ἀνθεμίζομαι

ποιμαίνουσα φόβους, τᾶσδε φυγᾶς

ἀερίας ἀπὸ γᾶς

65

(75)

consulto. νειλοτραφῇ Blomfield.

63 κάρξαν Dind. propter antistropham.

64 γοεδνά M.

65 δειμαίνουσα φόλους M. φίλους manus recentior. De eo quod dedi vide adnot. φίλος Enger. δείμα, μένουσα φ. Hermann: sed vereor ut Graece dici possit γοεδνὰ ἀνθεμίζομαι δείμα. Posset aliquis δειμαίνουσα ἀφίλου τᾶσδε φυγᾶς...

once so delicate and full of the succulence of Nile".

νειλοθερῇ. τὴν ἐν τῷ Νείλῳ θερισθεῖσαν, ὃ ἐστὶ βλαστήσασαν ἐν Αἰγύπτῳ, Schol. Emper's εἰλοθερῇ is bad, since (1) there is a geographical contrast between Egypt and Ionia: (2) εἰλοθερῇ (cf. εἰληθερεῖν) should mean "tanned by exposure to the sun", whereas Egyptian women did not so expose their faces, but wore a veil (v. 105): (3) a cheek which is εἰλοθερῆς is not likely to be ἀπαλή but the contrary (cf. v. 726). Rather "ad Nilum maturatam" (ἀπὸ τῶν σταχύνων ἢ μεταφορά, Schol.), with reference to the succulent χροίας ἄνθος produced by the specially nutritive qualities of the river (vv. 827—830).

63. ἀπειρόδακρυν, "profusely weeping" (Paley), "lacrimarum expertem" (Dindorf). The latter is nearer the mark, though not quite adequate. The sense is, δακρύων οὐκ ἔμπειρον. Cf. S. c. T. 363 δμῶδες καινοπήμονες νέαι. Similar formations are ἀπειρότοκος (virgin) Anth. Pal. VI. 10, ἀπειρόκακος Eur. Alc. 927, ἀπειρομάχας, Pind. N. IV. 49. The previous ease of the heart amid the Egyptian ἀβρότης is contrasted with its present suffering.

64. γοεδνὰ δ' ἀνθεμίζομαι. τῶν γόων τὸ ἄνθος ἀποδρέπομαι, Schol. But γοεδνὰ differs from γόους as the feelings and sufferings from the groans which they prompt. The metaphor of the verb finds its analogies in ἄνθος and ἄωτον. Lucian (De Mer. Cond. § 39) has ἀπανθίζομαι.

65. The MS. reading δειμαίνουσα φόλους is generally altered to φίλου i. e.

"fearing, as to friends of this our flight, that there is none", of which Hermann need not have complained that it was *impedita sententia*. But the ο preserved in M can scarcely be accidental. In minuscules β and λλ are practically indistinguishable, the single λ for β is no improbable error. The reading given above supposes δειμαίνουσα to have been a gloss on ποιμαίνουσα φόβους and then to have taken the place of the participle. For the expression cf. Ag. 669 ἐβουκολοῦμεν φροντίσιν νέον πάθος, Eum. 78 τόνδε βουκολούμενος πόνον, Theoc. XI. 80 ἐπολείμινεν τὸν ἔρωτα, Orphica (Hermann p. 507) ποιμαίνων πρᾶπίδεσιν ἀνόμενον ὠκὺν ἔρωτα.

The meaning in all these cases is not "to beguile" but "to brood over". This agrees well with ἀνθεμίζομαι, and the plural φόβους of the various fears which engage them.

65. φυγᾶς ἀερίας ἀπὸ γᾶς should be joined. τᾶσδε φυγᾶς=τῶνδε τῶν φευγουσῶν. Cf. Thuc. VIII. 64 καὶ γὰρ καὶ φυγῇ αὐτῶν ἔξω ἦν ὑπὸ τῶν Ἀθηναίων παρὰ τοῖς Πελοποννησίοις (where the Scholiast rightly says φυγάδες αὐτῶν πεφευγότες). Xen. Hell. V. 2, 9 κατὰγειν τὴν φυγὴν. The particular force of τᾶσδε is explained by ἀερίας ἀπὸ γᾶς, "one like ours, which comes from so far".

66. ἀερίας. The Scholiast explains σκοτεινῆς μέλαινα γὰρ ἐστίν. ἢ ὅτι ταπεινὴ καὶ τοῖς ἀπὸ θαλάσσης ὡς ὑπόγειος φαίνεται. Hermann quotes Steph. Byzant. Ἀερία· ἡ Αἰγύπτος παρὰ τὸν ἀέρα· καὶ γὰρ ἡερέεσαν αὐτὴν φασιν. Cf. Apoll. Rhod. IV. 207 ἦμος δ' ἡερίη πολυλήϊος

εἴ τις ἐστὶ κηδεμών.

ἀλλά, θεοὶ γενέται, κλύετ', εὖ τὸ δίκαιον ἰδόντες· ἀντ. γ'.

ἦβα μὴ τέλος ἐνδόντες ἔχειν παρ' αἶσαν,

68 θεοὶ οἱ γενέται M, corr. Porson.

69 ηκαὶ μὴ τέλεον δόντες M (secundum plerosque; sed ηβαι Vitelli ap. Weckleinium). ἦ βαι cod. Par. ἦ καὶ cod. Guelf. Varietas orta est ex eo, quod inter se simillima vixque discernenda sunt κ et β in minusculis. ἦβα Dind. ἦβαν Schuetz. Ἡρα μὴ τὸ πλέον Schoemann.

ἐκλήϊστο | μήτηρ Αἴγυπτος προτερηγενέων αἰζηῶν. Oberdick accepts a derivation from Egyptian Iri. But the title is by no means confined to Egypt. Hartung reminds us that Thasos, Libya, Crete (Pliny N. H. iv. 20), Sicily, Cyprus, Aethiopia are according to Hesychius all *ἡερίαι*. The explanation of Stephanus would correspond with the Homeric *περὶ δ' ἥερα πούλυν ἔχευεν* (Il. v. 776) and the adjectives *ἡερόεις* and *ἡεροειδής*. The hazy *ἥηρ* of Egypt would thus lie in contrast with the *αἰθέρ* λαμπρότατος of Attica. Pind. (P. iv. 93) has *κελαινεφῇ πέδια* of Libya. But in the simple meaning of darkness the adjective would here be pointless, having nothing to do with the reception of the Danaids. And if we write *Ἀερίας* as = *Αἰγύπτου* there is a similar lack of direct bearing. A better meaning is "far-off", a notion derived from "dimly seen". Cf. Apoll. Rhod. i. 580, and Hom. Il. v. 770 *ὄσσον τ' ἡεροειδὲς ἀνὴρ ἔδεν ὀφθαλμοῖσιν* | *ἥμενος ἐν σκοπῇ*. The meaning would come first through mariners. It is the remoteness of Egypt that makes the Danaids fearful of indifference.

67. εἴ τις ἐστὶ. ποιμαίνουσα φόβους εἴ τις ἐστὶ = φοβουμένη μὴ οὐ τις ᾔ. Cf. Eur. Med. 184 *δράσω τάδ'· ἀτὰρ φόβος εἰ πείσω*. Similarly *οἶκτος εἰ γενήσεται τάδε*, *ibid.* 931. The context decides in each case for *μὴ* or *μὴ οὐ*. Soph. Trach. 176 *φόβω παρβούσαν εἰ = φοβουμένην μὴ*.

68. θεοὶ γενέται. Of the two possible renderings, (1) *di genitales* "presiding over generation" e.g. Eur. Ion 1130: (2) *di gentiles, patrii* ("tutelary or ancestral gods of our race" = *γενέθλιοι*

S. c. T. 639), the former is on all accounts preferable. The context refers to the consummation of a union, and *θεοὶ τέλειοι* (vv. 69—71) are also *di genitales*.

εὖ ἰδόντες. Not merely *προφρόνως* or *δικαίως ἐπιδόντες*, but also with the sense "providing well for..." "taking care that justice come about". Cf. Soph. Aj. 1165 *σπεύσον κοίλῃν κάπετόν τιν' ἰδεῖν*. Theoc. xv. 2 *ὅρη δίφρον*, *Εὐνόα, αὐτῇ*. Hom. Od. viii. 443 *αὐτὸς νῦν ἰδε πῶμα*. *ἰδόντες* is "coincident" aorist.

69. Of the MS. reading *τέλεον* Paley says "it is easy to supply *τὸ πρᾶγμα* or *τὸ βούλευμα*, or even *ῥβριν* from the following verse". The latter course, however, seems impossible, nor is it easy to find analogy for the former, which, after all, simply means that *τέλεον* = *τέλος*. If *τέλεον* were sound *ἦβαν* might be read, *ἔχειν* being intransitive: "let not youthful lust be consummated". But it seems best to extract *τελοϞενδοντες* from *τελϞονδοντες*, and to understand *τέλος* as in Eum. 835 *θύη πρὸ παίδων καὶ γαμηλίου τέλους*. Hesychius has *τέλειοι οἱ γεγαμηκότες*, and the Scholiast on Ar. Thesm. 973 "Ἡρα τελεία καὶ Ζεὺς τέλειος ἐτιμῶντο ἐν τοῖς γάμοις ὡς πρυτάνεις ὄντες τῶν γάμων· τέλος δὲ ὁ γάμος". Eum. 213 *ἦ κάρτ' ἄτιμα καὶ παρ' οὐδὲν εἰργάσω* "Ἡρας τελείας καὶ Διὸς πιστώματα, where "Ἡρα τελεία" = "Ἡρα ζυγία, *Ἰuno pronuba*: v. Jebb on *παντελής δάμαρ*, Soph. O. T. 930.

ἦβα, i.e. to lustful heated youth, the notion of wantonness being uppermost. Pind. P. vi. 47 *νόω δὲ πλοῦτον, ἄγων ἄδικον οὐθ' ὑπέροπλον ἦβαν, δρέπει*. P. iv. 295 *θυμὸν ἐκδόσθαι πρὸς ἦβαν πολ-*

ὑβριν δ' ἐτοίμως στυγόντες, εὖ
τελοῖτ' ἂν ἐνδίκους γάμους.

(80) 70

ἔστι δὲ κακ πολέμου τείρομένοις

70—71 ἐτοίμως στυγόντες πέλοιτ' ἂν ἐνδικοί γάμοις M. ἐτύμως cod. Guelf. ἐτύμως Arnold. στυγόντες Turnebus. Deest syllaba longa post στυγόντες, quocirca οὐ πέλοιτ' ἂν ἐνδικοί γάμοις; Westphal: οὐ πέλοιτ' ἂν ἐκδίκος γάμοις Weil: στέγοντες εὖ πέλοιτ' ἂν ἐνδικοί νόμοις Hermann. νόμοις etiam Schwerdt. De emendatione mea infra disceptatur. Cum τελοῖτ' in πέλοιτ' depravatam esset, necesse erat ἐνδίκους in ἐνδικοί abiret. 72 ἔστι δὲ κακ M. ἔστιν κακ Enger. πολέμου M, unde

λάκεις. So the verb Eur. Or. 696 ἡβᾶ δῆμος εἰς ὀργὴν πεσών. Cf. the use of νεανικός = *protetivus*.

70. ἐτοίμως is assuredly right, while ἐτύμως is weak. It = οὐ διχορρόπως or *studiose*. Cf. Ag. 842 ζευχθεὶς ἐτοῖμος (zealous) ἦν ἐμοὶ σειραφόρος.

στυγόντες. The tense must match ἰδόντες and ἐνδόντες, and ἔστυγον is unimpeachable (v. Veitch, Verbs Irr. and Def.). In point of sense the true use of στυγεῖν as opposed to μισεῖν (cf. Eur. El. 1015), viz. of the *exhibition* of loathing, is brought out.

70—71. εὖ τελοῖτ'. There is no evidence for the contraction κάρζαν claimed by Dindorf in v. 63. Nor is there any for the usage ἐνδίκος τινὶ πέλειν. ἐνδικον is that which ἐν δίκῃ πράσσεται, that which is done, ruled or moved with justice. Moreover γάμοις of itself cannot bear all the implication of the Scholiast τοῖς νεομισμένοις καὶ δόξασιν ἡμῶν. If πέλοιτ' ἂν ἐνδικοί γάμοις has a meaning it is "keep yourselves in the position of justice as regards your dealings with marriages (and ours among them)". This however would be interpreting "βία φρενῶν".

There is a contrast between τέλος παρ' αἴσαν and a τέλος which is ἐν αἴσῃ, i. e. an ἐνδικον τέλος. The Danaids do not call upon the θεοὶ γενέται (and τέλειοι) to prevent any marriage but the wrongful one.

The conjecture εὖ was also made by Hermann, who, however, used it as a

poor resource for metre, joining it with his στέγοντες. With τελοῖτε it becomes part of a customary phrase. Cf. S. c. T. 35 εὖ τελεῖ θεός, Ag. 806, Pers. 225 &c. The conception arose from στυγον-τεσσευτελοῖτ, where the letter σ was absorbed and ΥΤ became Π. In the context (θεοὶ γενέται...τέλος &c.) τελοῖτε becomes practically certain.

72. ἔστι δὲ κακ. Though antistrophic correspondence is very severe in Aeschylus, there are undoubtedly systems (very common in Euripides) in which long syllables may answer to short, and resolved feet to close. Inf. v. 531 Πάμφυλων corresponds to πολλὰ βροτῶν (v. 522), and v. 528 περᾶ δὲ το λειμῶνα (v. 518). In view of the present ignorance of many metrical intricacies it is not safe to alter to ἔστιν κακ. δέ, indeed, is of little advantage to the sense, since the *a fortiori* argument which here begins with the emphatic ἔστι is perhaps better introduced without the particle. But, though δέ may be omitted, it is certainly inelegant to omit ἐκ and to read ἔστιν καὶ πολέμῳ with Paley. The construction is pregnantly used of those who not only πολέμῳ τείρονται but also ἐκ πολέμου φεύγουσι. Paley illustrates the passage appositely by Plut. de Superst. § 14 ἔστι δούλῳ φεύξιμος βωμός, ἔστι καὶ λησταῖς ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολέμοις φεύγοντες, ἂν ἀγάλματος λαβῶνται ἢ ναοῦ, θαρροῦσι.

βωμός, ἀρῆς φυγάσιν
 ῥῦμα, δαιμόνων σέβας.
 εἴρηται λόγος εὖ πανάληθώς·
 Διὸς ἕμερος οὐκ εὐθήρατος ἐτύχθη·

στρ. δ'. (85) 75

ἔστιν δὲ πτολέμῳ Paley dubitanter. 73 ἀρῆς M. ἀρῆς cod. Guelf. ἀρᾶς Scholefield; sed Homericam formam servat poeta vocabuli ex Homero sumpti. βωμός ἄρος Ahrens. 74 Licet cogitare de δυσμενῶν σέβας i.e. "ara quam hostes (persequentibus) reverentur". Cf. Eum. 690 πάγος Ἀρείος, ἐν δὲ τῷ σέβας ἀστῶν. 75 εἰθελὶ διὸς M. εἴθ' εἴη cod. Par. εἴθ' εἴη τέλος Lincke. εἰ θείη θεὸς Schuetz, multis probantibus: ipse postea repudiat. ἰθελὶ (ex Hesych. εἰθεῖα: δικαιοσύνη) Hermann cum praece-

73. ἀρῆς ῥῦμα φυγάσιν, to be joined: "a defence from harm for fugitives". The Scholiast explains καὶ τοῖς ἐκ πολέμου δὲ τειρομένοις καὶ φεύγουσιν ὁ βωμός διὰ τὸ τῶν δαιμόνων σέβας ῥῦμα τῆς βλάβης ἐστίν. Hesychius gives ἀρή· βλάβη ἡ ἐν τῷ Ἀρει. Cf. Il. XVIII. 100 ἀρῆς ἀλκτῆρα γενέσθαι, XII. 334 ἀρῆν ἐτάροισιν ἀμύνειν. The objective genitive as in Frag. 301 θάνατον... ὅσπερ μέγιστον ῥῦμα τῶν πολλῶν κακῶν.

ἰκέται and φυγάδες are coupled in Choeph. 336 τάφος δ' ἰκέτας δέδεκται φυγάδας θ' ὁμοίως.

74. δαιμόνων σέβας. The Scholiast's διὰ τὸ τῶν δ. σέβας is away from the construction. Weil's *idque ius etiam di reverentur*, though supported by Eum. 94 σέβει τοι Ζεὺς τὸδ' ἐκνόμων σέβας, seems less good than the objective genitive, "an awe felt for heaven", in apposition to βωμός and ῥῦμα, with which that awe is identified.

75. The εἰθελὶ διὸς of M, usually altered to εἰ θείη θεός, is taken with πανάληθώς (cf. εὐλόγως) to refer to the supposed derivation of θεός from θεῖναι (Hdt. II. 52) i.e. "may God in sooth bring good". The confusion of θεός and Διός is argued by Porson on Eur. Orest. (fin.). This correction does not appear the best possible, and it leaves an abrupt asyndeton of the next line. That line with its gnomic aorist is evidently taken from some collection of proverbial wisdom. The Scholiast says γνωμικῶς παρὰ τὸ

"Ἀνὴρ δέ κεν οὐ τι Διὸς νόον εἰρύσσαιτο" (Il. VIII. 143). It is indeed γνωμικῶς, but its origin is not to be sought in any single passage of extant literature. There were many γνωμαὶ to the same effect, e.g. Solon X. πάμπαν δ' ἀθανάτων ἀφανὴς νόος ἀνθρώποισι. The saying is in fact a τριγέρων μῦθος (Cho. 314), a παροιμία (Ag. 264). Aeschylus, like Pindar (P. VII. 54 φαντὶ δ' ἀνθρώπων παλαιαὶ ῥήσιες κ.τ.λ.), is fond of quoting saws, which are introduced in various ways, e.g. Ag. 369 οὐκ ἔφα τις..., Ag. 750 παλαίφατος δ' ἐν βροτοῖς λόγος τέτυκται, Cho. 314 τριγέρων μῦθος τάδε φωνεῖ. The theological wisdom of the following lines is better suited (in point of ἥθος) to the Danaids as a quotation than as original thought. The ΔΙΟC of M arose from a corruption of ΕΙΡΗΤΑΙΛΟΓΟC, through the similar shapes Α, Δ, Λ and Ι, Γ.

76. ἕμερος, stronger than νόος or βουλή, or ὁ Διὶ φίλον ἐστίν (Weil); = "that which Zeus hath set his heart upon". The stronger meaning is constant: cf. Plat. Crat. 418 C ἀσμένους καὶ ἱμερουνσιν ("nay, yearning") ἐγγίγνεντο τὸ φῶς.

οὐκ εὐθήρατος. Weil's "Iovis voluntas non facile expugnatur" (= εὐνικατος) misses the point of the metaphor. The allusion is to the chase and the difficulty of catching an evasive object in the dark or an evasive animal in the thickets of a shadowy wood. "It is not easy to track out the desire of Zeus: for the

πάντ' αὐτῷ φλεγέθει
κἂν σκότῳ κελαίῳ κατέχη

dentibus prave coniungens. Id dedi, quod sententia flagitare videtur. 77—79 et 82—84 transponunt Westphal, Oberdick. 77—78 πάντα. τοι φλεγέθει κἂν σκότῳ μέλαινα· ξυντύχαι M. πάντα τοι cod. Guelf. παντᾷ τοι editt. μελαίνα ξὺν τύχᾳ et in antist. τείνουσιν Porson, quali structura, haud liquet. μελαίνα τε τύχᾳ Hermann. μελαίνας ξυντυχίας Westphal. Rationem meae correctionis reddidi.

mind of Zeus, in which we seek to trace that desire (—the *ἕμερος* is that which runs through the *νόος*—), is full of mysterious ways, which to him are clear, to us are dark”.

εὐτύθη = πέλει. Cf. Eum. 353 παλλεύκων πέπλων ἄμοιρος ἐτύθη. The whole diction of this line bears the appearance of a direct quotation.

77—84. The arrangement of the following thoughts has perplexed all commentators. Westphal and Oberdick transpose vv. 77—79 with vv. 82—84, under the impression that vv. 82—84 give a better completion to the metaphor in εὐθήρατος. But on the other hand vv. 77—79 come no better after v. 81 than where they stand at present. The question is obscured also by the corruption in vv. 77—79 and the consequent uncertainty of the metaphor there involved. Weil, following Schütz, finds in these lines “comparationem a spectaculo fulminum atras nubes interlucentium ductam”. This, however vigorous in itself, leads to hopeless confusion. Paley also supposes a mixture of metaphors from hunting, a candle or lightning, wrestling, and a thick wood. The course of thought seems rather to be: “what Zeus hath set his mind upon eludes all pursuit. To himself everything (his purpose and its course) is clear. His will goes toward the end it clearly sees, though we see neither the purpose nor the end. And if Zeus decide that a thing be brought to pass, it is (despite all attempts to wrestle with it) sure to escape a fall: for (when a man thinks to see and counteract his purpose, he fails because) the devices of

Zeus (like a wrestler's tricks) are dark and mysterious—they evade us amid the intricate ways of his mind, just as the hunted animal evades us in the dark ways of the wood”.

The metaphor δαυλοί, δάσκιοι thus returns to that of εὐθήρατος, while nevertheless it continues that of the wrestling vv. 80—81. Thus εὐθήρατος runs through the whole. “There is no catching the desire of Zeus (1) because he sees where all is dark to us, (2) because his devices are intricate and we cannot discover and struggle against them”. The lack of perspicuity is plainly due to the welding together of several different remains of proverbial theology.

77—79. The MS. reading does not wholly correspond to the explanation of the Scholiast ἐν παντὶ τόπῳ (i.e. παντᾷ) λάμπει (i.e. φλεγέθει), κἂν δια σκότου χώρῃ (i.e. κἂν σκότῳ). τοῖς μὲν ἀνθρώποις (i.e. μερόπεσσι λαοῖς) οὐκ εὐσύνοπτός ἐστιν, ἀλλὰ μέλαινά τις αὐτοὺς κατέχει συντυχία (from which it appears that he read μελαίνα ξυντυχία). κατέχει, indeed, may be a trace of an earlier explanation combined with a later in order to make the best of a corrupt reading. Yet this should not be pressed, since κατέχει is the verb which would most naturally offer itself for the sense the Scholiast required. It is difficult to understand Hermann's note “ubique Iovis voluntas etiam in tenebris atraque sorte conflictantibus lucet”. If the will of Zeus “ubique lucet” it can hardly be οὐκ εὐθήρατος, unless we degrade the image to that of an ignis fatuus. Nor is there any reference to fate, but to the will of Zeus and human

μερόπεσσι λαοῖς.

πίπτει δ' ἀσφαλές οὐδ' ἐπὶ νώτῳ, ἀντ. δ'. (90) 80
κορυφῇ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον·

δαυλοὶ γὰρ πραπίδων

δάσκιοι τε τείνουσι πόροι

κατιδεῖν ἄφραστοι.

81 κρᾶνθη M.

83 τίνουσι M.

84 κατειδεῖν M.

85 δὲ ἀπιδὼν M, corr.

short sight. The sense required is rather "omnia *ἰρσί* lucent, quamvis nigra caligine offusa teneat *mortalibus* aegris". Cf. Hor. Od. III. 29. 29 prudens futuri temporis exitum Caliginosa nocte premit deus. The reading offered above makes both sense and syntax clear. φλεγέθαι is indifferently transitive or intransitive. The corruption ΠΑΝΤΑΙΤΟΙ for ΠΑΝΤΑΥΤΩΙ is of the commonest kind. αὐτῷ in the emphatic sense *ἰρσί* cannot be denied to lyrics. In Eum. 320 αὐτῷ τελέως ἐφάνημεν, the force of αὐτῷ is much less. κατέχειν is the customary word with e.g. νύξ, σκότος, ἡμέρα, φῶς: cf. Pers. 387, Hom. Od. XIII. 269; and the inverted form Ζεὺς σκότῳ κατέχει is paralleled by e.g. Il. XVI. 79 οἱ δ' ἀλαλητῷ πᾶν πέδιον κατέχουσι. The antistrophe points to ~~~ for the end of the line. If τέχῃ passed into τύχῃ the Δωριασμός would follow as a matter of course.

79. μερόπεσσι λαοῖς. Whatever the origin of μέροπες, Aeschylus appears to have understood it of the weakness and pitiable condition of mortals (δειλοὶ βροτοί, mortales aegri): cf. Cho. 1018 οὗτις μερόπων ἀσινῇ βίοντι διὰ παντὸς ἀμείψει, in which passage the later use of μέροπες without a substantive shews itself. Homer always adds βροτοί or ἀνθρωποί (=λαοί here).

80. ἀσφαλές, in the original sense ἀνευ τοῦ σφαλῆναι. οὐδ' ἐπὶ νώτῳ is exegetical of ἀσφαλές, the fall upon the back being the only fall which made a defeat. A fall upon the knee (Pers. 930) or shoulder (Ar. Eq. 571) was not a

defeat, but the thrown one must κείσθαι ὑπτιος. There is of course no notion in πίπτει of even a partial reverse. In a struggle the contestants lift each other off their feet, but at all such liftings the will of Zeus alights on a sure footing. The subject of πίπτει is πρᾶγμα, εἰ κρανθῇ being=ὅ τι κρανθῇ.

81. κορυφῇ Διὸς, *Iovis numine*. Cf. ἐπινεύειν, κατανεύειν, ἀνανεύειν. Il. i. 527 οὐκ ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω. Paley quotes Callimachus for κορυφῇ Διὸς ᾧ κ' ἐπινεύσῃ, | ἔμπεδον.

τέλειον, proleptic and to be joined closely with κρανθῇ="si Iuppiter rem perficere decreverit". Inf. v. 587 τόνδε κραινόντων λόγον. βοὶ ἔκραν' ἀνευ κλητῆρος ὡς εἶναι τάδε.

82. δαυλοὶ δάσκιοι. A metaphor from a forest with intricate paths (πόροι). Hom. Od. v. 470 δάσκιος ὕλη. Herod. IV. 21 δασὺς ὕλη παντοίη. δασέα as a noun="thickets". Similarly a "bushy" beard is both δαυλὸς and δάσκιος (Pers. 316, Frag. 30). The lairs of wild animals are in such places Hom. Od. v. 470.

πραπίδες not merely thoughts, but shrewd devices (of wrestling) which, like chased animals, run through the intricate paths (πόροι also signifies "wiles") of the dark mysterious mind of Zeus. τείνουσι adds to the sense of profundity:—"stretch far".

84. ἄφραστοι, *haud perspicendi*, or ἀξυμβλητοί: from φράζομαι not φράζω (cf. ἀφραδία, ἀφράδμων). Cf. Hdt. v. 92 κατακρύπτει ἐς τὸ ἀφραστότατον... ἐπισταμένη ὥς, εἰ ὑποστρέψαντες ἐς ζήτησιν ἀπικοίωτο, πάντα ἐρευνήσειν μέλ-

ιάπτει δ' ἐλπίδων ἀφ' ὑψιπύργων
 πανώλεις βροτούς·
 βίαν δ' οὐ τις ἐξοπλίζει

στρ. ε'. (95) 85

Hermann. 87—89 βίαν δ' οὐτιν' ἐξοπλίζει τὰν ἄποιον δαιμονίων ἡμενον ἀν' φρόνημά πως M. φρονήματως in φρονήμά πως mutatum cod. Guelf. Magnus est conjecturarum proventus, cum quibus meam componere ausus sum. οὐτις Auratus. τὰν ἄπονον δαιμονίαν Westphal, Oberdick. οὐτις ἐξαλύξει τὰν ἄπονον δαιμονίων Her-

λοιεν, and Hymn. Merc. 353 ἄφραστος στίβος.

κατιδεῖν, with the sense of κατόπτης, κατάσκοπος, = *explorare*.

85. ἐλπίδων ἀφ' ὑψιπύργων. As if hopes and fancies are a proud citadel, in which mortals live in false security. The literal πόλις ὑψιπυργος (Eum. 691) becomes the metaphorical ἐλπίς ὑψιπυργος. In Cho. 691 the true reading is probably οὐ γὰρ, κατ' ἄκρας ἐλπίδος πορθούμεθα, where ἄκρα ἐλπίς suggests ἀκρόπολις. The sense of pride is frequent with the verb πυργουσθαι: cf. Pers. 192, Eur. Or. 1568 πεπύργωσαι θράσει.

πανώλεις. Best taken proleptically, since ἱάπτει calls for some such qualification. The contrast between the pride and the fall is better brought out thus than by the Scholiast's τοὺς τοῦ δλέσθαι ἀξίους, ὃ ἐστι κακοὺς. The moral meaning of πανώλης (= *perditus*) only occurs where the context or the special fame of the person directly bears upon some mischief or bloodshed worked by the possessor of the epithet, e.g. Eur. El. 60 ἡ πανώλης Τυνδαρίς, Soph. El. 544, Soph. O. C. 1264 &c. The whole form of the expression here resembles S. c. T. 71 μή μοι πόλιν γε πρυμνόθεν πανώλεθρον ἐκθάμνισητε, Pers. 732 Βακτρῶν δ' ἔρρει πανώλης δῆμος.

87—90. The Scholiast's comment on these difficult lines is τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἀγνῶν ἐδρασμάτων ἐφήμενον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ αὐτόθεν, ἀπὸ τῶν ἀγνῶν ἐδρασμάτων, ὃ ἐστι τοῦ οὐρανοῦ, which shews that he struggled valiantly with a reading substantially the same as that of M. in vv. 89—90. The chief

attempts at emendation are given above. Those who, like Weil and Paley, keep οὐτιν' in v. 87 and make Zeus the subject of ἐξοπλίζει, explain it of the ease with which he effects his purpose; and this sense they carry on with the alteration πᾶν ἄπονον δαιμόνιον "omne quod a dis venit labore caret" (Paley). The asyndeton so caused is harsh and the remark is not the most apposite. The most that can be said for it is that it is a possible sense and has parallels in Eur. Phoen. 690, Eum. 651, Lucr. v. 1181. But when v. 88 is thus reconstructed, vv. 89—90 are left with asyndeton again.

It does not seem to have been observed (1) that an epithet βρότειον accompanies ὕβριν in v. 91, and that this, after the βροτούς of v. 86, necessarily implies an antithesis to some ὕβρις which is not βρότειος. The antithetic word must evidently be looked for in δαιμονίων: (2) that φρόνημα means *animi*, pride proper or improper, not *voluntas* (βούλευμα). φρόνημα answers to μέγα φρονεῖν, and is high, stubborn, or wicked thought, not simply thought. Generally indeed an epithet accompanies the word (ᾠμόν, καρτερόν, δύσθεον, ἄδικον, ἄθεον, ὑπέρκομπον, ὑπέρτολμον, μάταιον all occur in Aeschylus), but not necessarily: cf. Prom. V. 953 σεμνόστομός γε καὶ φρονήματος πλέως, and inf. v. 879.

These considerations point to the reading given above, which may be rendered: "mortales ab alto spiritu deicit: immo si quis *decorum divinam illam vim* armat, ilico de eo Iuppiter superbiae poenas sumit quamquam in sacris sedibus sedente. (*Qui ergo deos punit ipsos*) in

τὰν ἄπονον δαιμονίαν,
 ἥμενον δὲ φρονήματ' οὐκ
 αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἄγνων. (101) 90
 ἰδέσθω δ' εἰς ὕβριν βρότειον, οἷ' ἀν-
 ἀντ. έ.

mann. Deinde ἥμενος δὲ (*sum*) Paley. θάσσον ἄνω Weil (ex Hesychio, apud quem θάσσω per καθεζόμενος explicatur), arbitrans inesse aliquid in scholiastae paraphrasi. μνήμων ἄνω Hermann. ἥρεμ' ἄνω Martin. ἃ μέμονεν Conington, Emper.
 90 βουλὰς pro ἔμπας temere Oberdick, ποιῶς Burges. ἀφ' plerique. 91 ἐς M, et βρότιον in βρότειον corr. οἷα νεάζει M. οἷ' ἀννεάζει ipse dedi. οἷα Schuetz.

mortalem libidinem despiciat &c." This, put in the form οὐτις...δν...οὐκ (nemo de quo non sumat), was liable to corruption, which the double accusative δὲ ἐξέπραξε φρονήματα facilitated. In further support of this reading it may be noted that (1) βίαν is more frequently used in a bad sense, parallel to ὕbris. Hom. Od. xv. 329 ὕbris τε βίη τε, and is better used of an act of violence than an exertion of strength (σθένος, μένος); (2) ἔμπας has more force with ἥμενον ἐδράνων ἐφ' ἄγνων i.e. θεὸν περ ὄντα than as a somewhat superfluous addition to ἥμενος αὐτόθεν; (3) the MS. reading ἐφ' is better with ἥμενον than with ἐξέπραξεν. Editors have written ἀφ' to suit the latter, comparing Hom. Od. xxi. 420 αὐτόθεν ἐκ δίφροιο καθήμενος. (4) ἄγνων gains greatly in pertinence. With the whole expression cf. Pers. 794 ὕβρεως ἄποινα κάθρων φρονήματων. Ibid. 814 Ζεὺς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν φρονήματων.

88. τὰν ἄπονον δαιμονίαν, better than a possible οὐτις...τῶν ἀπόνων δαιμονίων, since δαιμόνιον "deity" is not of the time of Aeschylus. τὰν=illam. The great and easy power of the gods is contrasted with the smallness of man and his efforts. By hypallage the epithet ἄπονος is transferred from the gods to their βία. ἄπονος is the opposite of ἐργώδης (Aristot. E. N. x. 7), and is a common description of the divine life or condition. Cf. Soph. O. C. 1585 ἄρα θεία κάπον φ τύχη; (sc. βίον φ λέλαιτε). Hes. Op. 112

ὥς τε θεοὶ δ' ἔξων ἀκηδέα θυμὸν ἔχοντες
 νόσφιν ἄτερ τε πόνων.

The *securum aevum* of Lucretius, the ζωὴ ἄλυπος of Aristot. Cael. II. 1, embraces this ἀπονία. βίαν ἐξοπλίζει τὰν ἄπονον is an oxymoron.

89. For the theological question (of Zeus punishing even the gods) cf. II. VIII. *ini.*

δν δ' ἂν ἐγὼν ἀπάνευθε θεῶν ἐθέλοντα
 νόσφω
 ἐλθόντ' ἢ Τρώεσσιν ἀρηγέμεν ἢ Δαναοῖ-
 σιν,
 πληγέεις οὐ κατὰ κόσμον ἐλεύσεται
 Οὐλύμπόνδε.

90. αὐτόθεν=*ilico*. II. xx. 120, Thuc. I. 141, Plato Gorg. 470 E.

ἐξέπραξεν. Gnomie. The verb takes accusative of person deed or penalty, or any two of these combined. Eur. Med. 1305 μητρῶν ἐκπράσσοντες ἀνόσιον φόνον (so φρόνημα here). Eum. 624 τὸν πατρὸς φόνον πράξαντα. Pind. Ol. III. 12 πρᾶσσοντί με τοῦτο θεόδματον χρέος.

ἄγνων. Cf. Ag. 183 δαιμόνων δέ που χάρις σέ λμα σεμνὸν ἡμένων. Ibid. 519 σεμνοὶ τε θᾶκοι.

91. οἷ' ἀννεάζει. This seems the most natural correction, the omission of N being easy. Hermann's οἷα is awkward in view of the masculine πυθμήν. The contraction is quite legitimate: Hom. Od. x. 192 ἀννεῖται, Ag. 305 ἀνδαίω. In Soph. Trach. 396 κάννεώσασθαι λόγους should be read. Liddell and Scott wrongly give ἀνανεάζειν as transitive in Ar. Ran.

νεάζει πυθμήν
 δι' ἄμὸν γάμον, τεθαλῶς
 δυσπαραβούλοισι φρεσίν,
 καὶ διάνοιαν ἀλεάν
 κέντρον ἔχων ἄφυκτον, ἄτας ἀπάταν μεταλγοῦς.

(105)

95

οἷα Hermann. οἶον Pauw. 93 ἄμὸν M. vide adnot. ad v. 153. τὸ θάλος M, corr. Bothe. 94 δυσπαραβούλοισιν M. 95 μενόντιν M. μαινόντιν schol. et editt. Laborat metrum: quapropter μαργουσύναν τε μαινόντιν Weil, αἰμύλαν Bamberger. Praestat, credo, ἀλεάν. 96 ἄται (ι in rasura) δ' ἀπάτα. μεταγνοῦς M. Ἄτας δ' ἀπάταν Westphal, Oberdick. ἄτα δ' ἀπάταν Pauw. ἄταν δ' ἀπάτα plerique.

593. The compound verb is preferable to the simple, which occurs in Ag. 764 in a similar connection φιλεῖ δὲ τίκτειν ὕβρις μὲν παλαιὰ νεάζουσιν. ἐν κακοῖς βροτῶν ὕβριν. In that place there is no notion of rejuvenescence of an old stock, but of the wantoning of a new one.

92. πυθμήν. Not, as the Scholiast thinks, αὐτὸς ὁ Αἴγυπτος. From other familiar references to ὕβρις it is clear that the πυθμήν is the old stock of collective ὕβρις, which sprouts out "in the matter of this marriage" as it does ever and anon in other matters.

94. The more than usually intelligent note of the Scholiast is οὐ φύλλοις, ἀλλὰ τῇ ἀνοίᾳ τῶν παίδων αὐτοῦ, καὶ διάνοιαν μαινόντιν ἔχων, ὃ ἐστὶ κέντρον ἀφυκτον.

95—96. The metaphor, contrary to the manner of Aeschylus, becomes mixed. Though the ms. reading is plainly corrupt in v. 96, there is no reason to doubt the words καὶ κέντρον ἔχων ἄφυκτον in grammatical agreement with πυθμήν. The separation of the metaphors into different clauses makes the confusion less felt than in Shakspeare's "to take up arms against a sea of troubles".

95. διάνοιαν μαινόντιν is against the metre, although editors for the most part ignore the fact. φρόνημα of the strophe is past suspicion. Weil supposes καὶ δι' ἄνοιαν to be an explanation written over a true reading μαργουσύναν τε. This is too bold. We may suspect a gloss, but more rightly on μαινόντιν. διάνοια and μαι-

νόλις are both used in connections like this, e.g. S. c. T. 831 ὦλοντ' ἀσεβεῖ διανοίᾳ. Eur. Or. 813 ἀσέβεια μαινόλις κακοφρόνων τ' ἀνδρῶν παράνοια. A gloss presupposes a rarer word to be explained, and ἀλεάν (ἡλεάν) is such a word. ἡλεός is a Homeric word φρένας ἡλεέ Od. II. 243, II. xv. 128; ἡλεός οἶνος Od. XIV. 464; ἡλεὰ ῥέξας Call. Fr. 174. Cf. ἡλεματος. In Etym. M. 59. 45 ἀλεός is explained by μάταιος and ἀλεόφρων by παράφρων. Hesychius has ἀλαιός· ἀφρων, Αἰσχύλος.

96. The ordinary reading is ἄταν δ' ἀπάτα μεταγνοῦς, in support of which Paley quotes Soph. Ant. 630 ἀπάτας λεχέων ὑπεραλγῶν. He renders "but it shall know its folly through its disappointment", μεταγνοῦς being regarded as = *sero cognoscens*. It is admitted that there is no other instance of μεταγνῶναι = μεθυστερον γνῶναι, but it is claimed that words compounded with prepositions may occasionally have a sense corresponding to their parts (cf. the discussion on συμφορὰς Soph. O. T. 44). μεταλγεῖν, μετακλαομαι &c., however, plainly offer no true analogy for μεταγνῶναι in this sense. Rather μεταγνῶναι should = "to change one's mind and repent of" (cf. Thuc. III. 40 μεταγνῶναι τὰ δεδογμένα). To this an insuperable objection lies in the aorist, to which no quasi-future sense can attach. The sons of Aegyptus have not yet felt their error.

The reading offered above makes

τοιαῦτ' ἀμαθέ' ἀμελέα θρεομένα μέλη στρ. 5'. (110)
 λιγέα βαρέα δακρυοπετῇ,
 ἰὴ ἰὴ ἰηλέμοισιν ἐμφερῇ,

ἀάτᾱ Meineke. Servant μεταγνοῦς omnes ante me editt. 97 τοιαῦτα πάθῃα μέλῃα θρεομένα λέγων M, at post v. 99 addit θρεομένη μέλῃ, quae verba vulgo editt. cum Schuetzio omnino semovent. μ pro π dedi: de ceteris vide adnot. δ' ἐγὼ pro λέγων Enger, Wecklein, Weil. λέγω Stanley, Paley, ita ut θρεομένα adverbii vim habeat i.e. modum indicet quo aliquis λέγει: prave, opinor. 99 ἐμπρέπη M. ἐμπρεπῇ Turnebus et plerique. ἀμπρεπῇ Stanley. ἐμπρεπῆς Meffert. Sensus

ἀπάταν in exegetical apposition to διανοίαν, and the change of ΓΝ to ΛΓ is palaeographically of the easiest. The reverse change (ἀγνός for ἄλγος) is usually made in v. 228. μεταλγεῖν, ὑπεραλγεῖν, ἐπαλγεῖν, ἐπαλγῆς, ὑπεραλγῆς, διαλγῆς afford warrant enough for μεταλγῆς = ὑπὲρ ἧς ἄλγος ὕστερον ἔσται.

97. MSS. give after v. 99 (*extra metrum*) the words θρεομένη μέλῃ, which are usually rejected altogether. Their presence can, however, hardly be an accident; and they must have been originally either a correction of something in v. 97, inserted in the wrong place, or else a repetition at v. 99 to explain the construction of ἐμπρεπῇ. In either case they point to μέλῃ as a proper word for v. 97. But that μέλῃ cannot have been the μέλῃα which stands in the text of M. Oberdick indeed reads τοιαῦτα πάθῃα, μέλῃα (i.e. μέλῃ) θρεομένα, λέγω, which is weak both in arrangement and expression, since μέλῃ would plainly require an epithet. Moreover what are τοιαῦτα πάθῃα? If the reference be back to vv. 62 sqq., it is over far; and if to the implication of their own sufferings derived from the "wantonness" of vv. 94 sqq., πάθῃα μέλῃα ("wretched sufferings") makes too great a strain upon that implication. For πάθῃα μέλῃα it might be urged that the combination seems to have been favoured, cf. Eur. Hipp. 363 ὦ ἀνήκουστα τὰς τυράννου πάθῃα μέλῃα θρεομένας, and ibid. 830 αἰαῖ· αἰαῖ μέλῃα μέλῃα τάδε πάθῃ. Yet in both these places the incidents are just as to be exactly suited to the

expression πάθῃα μέλῃα. Palaeographically the change given in the present text is easily accounted for, depending on the very old and very common confusion of the letters Π and Μ in their semi-cursive shapes, cf. inf. 706. After this corruption the second accusative μέλῃ would appear out of place. It is needless to argue the weakness of λέγω.

For the sense "crying in strains so artless and untuned" cf. Agam. 1141 ἀμφὶ δ' αὐτὰς θροεῖς νόμον ἄνομον οἶά τις ξουθὰ ἀηδών. The Danaids are like the Ionian dirge-women in that they are lamenting, but unlike them in that their strains are the strains of nature and not of art. Their μέλῃ θρηνητικά are those of ἰδιώτιδες, not of πεπαιδευμένοι.

ἀμαθέα = "inexperienced, lay". Thuc. IV. 41 οἱ Λακεδαιμόνιοι ἀμαθεῖς ὄντες ἐν τῷ πρὶν χρόνῳ ληστείας καὶ τοιοῦτον πολέμου, Ar. Ran. 1445 ἀμαθέστερόν πως εἶπε καὶ σαφέστερον.

ἀμελής. In this sense in Pollux II. 117. Obviously there is no end of these formations e.g. χάρις ἀχάριτος, μορφή ἄμορφος &c.

98. λιγέα. Of sounds of lamentation, also Pers. 332 λιγέα κωκύματα.

βαρέα. Of sound, opposed to λιγέα (= ὀξέα). Arist. Rhet. III. 1 § 4 τῇ φωνῇ, πῶς αὐτῇ δεῖ χρησθαι πρὸς ἕκαστον πάθος, καὶ πῶς τοῖς τόνοις, οἷον ὀξεῖα καὶ βαρεῖα καὶ μέση. Pers. 572 βαρὺ δ' ἀμβόασον οὐράνι' ἄχῃ. Soph. Phil. 207 οὐδὲ με λάθει βαρεῖα τηλόθεν αὐδά... διάσημα γὰρ θρηνεῖ "Now shrill, now deep".

99. ἰή· ἰή. This interjection is used

ζῶσα γόοις με τιμῶ. (116) 100
 ἰλέομαι μὲν Ἀπίαν βοῦνιν,
 καρβάνῃ δ' ἂν αὐδᾷ σὺν, γᾶ, γνολῆς.

sequor. Addunt libri *θερομένη μέλη*. 100 ζῶσα το οισ με τιμᾷ in marg. Medicei posuit sec. man. 101 ἰλέωμαι M, corr. Turnebus. ἰλεῶμαι utitur Plato. 102 καρβάνῃ δ' αὐδᾷ εὐακονεῖς M, sed inf. v. 111 καρβᾶν ἃ δ' αὐδᾷ εὐγακόννις. Opem mihi videtur ferre cod. Guelf. καρβᾶνᾶδ' αὐδᾷ ἐνγαγρόνγυις prae-bens (v. 111); quae lectio e M derivari vix potest. Animadvertendi sunt etiam accentus. His indiciis et loci sententia usus sum. Vulgo Boissonadii εὔ, γᾶ, κον-νέις recipiunt. εἰ, γᾶ, Herwerden. εὔ, δᾶ, κόννει Bamberger. ὦ γᾶ Hermann. καρβᾶν' Hermann, καρβᾶναν Pearson, Westphal. καρβᾶν' ἰλην vel ἀγέλαν dubitanter

in preference to the *λω* of the antistrophe as being connected in sound with *ἰηλεμος*.

The reading *ἐμπρεπῇ* gives no satisfactory sense with either *πάθεα* or *μέλη*. *ἐμπρεπῆς* (= *πρέπων ἐν*) should mean *conspiciendus inter* or *ob*. Elsewhere the adjective only occurs in the iambograph Ananius, where the turning is said to be *ἰχθύεσσιν ἐμπρεπῆς ἐν μυττωτῷ*. So the verb Ar. Nub. 605 Βάκχαις ἐμπρέπων Διόνυσος. Soph. El. 1187 ὄρων σε πολλοῖς ἐμπρέπονσαν ἄλγεσιν. But in neither of these senses can either the *πάθεα* or the *μέλη* of the Danaids be said *ἰηλέμοισιν ἐμπρέπειν*. Either *ἰηλέμοισι CΥμπρεπῇ* "such as befit a dirge" (v. inf. 437 and S. c. T. 13), or *ἰηλέμοισιν ἐμφερῇ* "like to a dirge" may be read, but the latter qualification is nearer the truth and the correction easier.

100. ζῶσα *i.e.* *καίπερ ἔτι ζῶσα*. Cf. Ag. 1322 ἄπαξ ἔτ' εἰπεῖν ῥῆσιν ἢ θρήνον θέλω | ἐμὸν τὸν αὐτῆς. Il. VI. 500 αἱ μὲν ἔτι ζῶν γόνον Ἔκτορα. Choeph. 926.

For *με=ἐμαντήν* Paley quotes Eur. And. 256 ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω με σοί.

τιμᾶν. Of honours to the dead, cf. Cho. 96, 486. S. c. T. 1021, 1046 τιμήσεις τάφῳ, 1024 ἄτιμον ἐκφορᾶς. Cho. 200 &c.

101. ἰλέομαι. See on v. 23 ὦ πόλις, ὦ γῆ.

Ἀπίαν. See v. 234. Ag. 256. Soph. O. C. 1303.

βοῦνιν. τὴν γῆν κατὰ βαρβάρους Schol.

(a ridiculous remark). So Hesychius βοῦνις· γῆ· Αἰσχύλος, wrongly, for γᾶ βοῦνι occur together v. 755. βουνός "hill", βουνοειδής, are words in vulgar use in later Greek, and a modern Greek word for "hill" is *bouno*. In the Etym. Mag. p. 208, 3 βουνοί are explained as οἱ ὑψηλοὶ καὶ ὀρώδεις καὶ γεώλοφοι τόποι. Hdt. IV. 199 (speaking of Cyrene) τὰ ὑπὲρ τῶν θαλασσιδίων χώρων...τὰ βουνούς καλέουσι, which passage no more proves the word to have been originally "Cyrenian" than "Highlands" is proved to be originally a Scotch word for a similar reason. Though a γλώσσα, *i.e.* not a common Athenian word, it was evidently well known in Greece generally. (See further Rutherford New Phrynichus Art. 333.) It would seem to have been affected chiefly by Aeolians and Dorians, and as applied here to the Peloponnese, gives some local colour.

Etymologically βουνός cannot be connected with γουνός (the original initial not being velar), though the same explanation is given of both in the Etym. Mag. (p. 208 and p. 239). The root is that of βύω. There is no other "foreign" word in any part of any chorus, nor is αὐδά a "word" at all, but a sound or tone, cf. Hom. Od. XXI. 411 χελιδόνι εἰκέλη αὐδῆν. The tone of the Danaids is foreign, but their words are Greek.

102. The εὐακονεῖς of M, as emended to εὔ, γᾶ, κοννέις, is an assertion which is

πολλάκι δ' ἐμπίτνω

ξὺν λακίδι λινοσινεῖ

(120)

Σιδονία καλύπτρα.

105

θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς

ἀντ. 5'.

proponit Weil.

104 λινοσινῇ M. αἰνοσιν ἡ cod. Guelf. Ipse correxi.

λινοσιν ἡ plerique, facilius quam verius. λινοσιν ἡδὲ Westphal, Oberdick. λινοσι
καὶ Wecklein. 105 σιδωνία M. Prius fuit σινδωνία. σιδωνία Guelf.

very flat and scarcely warrantable. ὡς γῇ νοεῖς καὶ τὴν βάρβαρον φωνήν, Schol. **κοννεῖν** seems only to occur here and inf. v. 139. Hesychius explains by **συνιέναι**, ἐπίστασθαι, and Curtius derived from **κοF-νέω** (cf. κοέω). The antistrophe, which should evidently give the same words, has **εὐγακόννις**, while cod. Guelf. (to which ms. alone does any appearance of independent value attach), has in v. 111 **καρβανάδ' αὐδὰν ἐναγρόνγνις**. All this points to great corruption, not to be corrected by such changes as εὐ to εἰ, but by a deeper consideration of the sense. The Danaids speak Greek, but with a foreign accent. They attempt to propitiate Apia, but fear that the foreign accent may create prejudice. The deprecation of this would naturally take the shape of a wish or mild exhortation *e.g.* **καρβάνᾳ δ' αὐδᾷ εὖ, γὰ, φρονόης**, or **μὴ σύ, γὰ, φθονόης**. But in view of the reading of cod. Guelf., and as a reasonable account of the corruption, it seems eminently satisfactory to read by tmesis **σύν, γὰ, γνόης i.e. συγγνόης**. The tmesis is Aeschylean, cf. Cho. 460 ξὺν δὲ γενοῦ, Sept. c. T. 1028 **κάνᾳ κίνδυνον βάλῳ**, Prom. Vinct. 134 &c. The corruption of **σύν** into **εὖ** (—the *ἐν* of Guelf. retains the N—) is of the commonest. Cf. inf. 189 **εὐγνώη** for **συγγνώη**, while in v. 167 **συνωνύμων** is corrupt for **εὐωνύμων**. The tmesis would account for much confusion.

The clause is parenthetical, **μὲν** of v. 101 being answered by **δὲ** of v. 103.

104. **λινοσινεῖ**. This correction may perhaps without presumption be called

certain. **εἰ** and **ἡ** are confused from early Alexandrine times. The expression is the same as in Cho. 27 **λινοφθόροι** δ' ὑφασμάτων **λακίδες** ἐφλαδον; and the latter part of the compound is illustrated by Ag. 561

δρόσοι κατεψέκαζον, ἔμπεδον σίνος
ἐσθημάτων.

Cf. Pers. 835 **λακίδες** στημορραγοῦσι.

λινοσιν ἡ hitherto accepted implies a conscious alternation, first the garments, next the veil. Properly however this should be **καὶ** (hence Westphal **ἡδέ**), and (1) the **καλύπτρα** is itself of **λινον**, (2) the plural **λίνα** is not elsewhere used in the sense **λινοῖ πέπλοι**.

For **ἐμπίτνω** cf. Pers. 125 **βυσσίνοις** δ' ἐν πέπλοις **πέση** **λακίς**; and in connection with **καλύπτρα** Pers. 537 **ἀταλαῖς** χερσὶ **καλύπτρας** **κατερικόμεναι**.

105. Either **Σιδονία** or **σινδωνία** would suit the place. **σινδών** is "fine stuff" especially the finest **λινον**. Hdt. II. 86 **σινδών. βυσσίνη** (of mummy-cloths). Soph. Ant. 1222 **βρόχῳ** **μιτώδει** **σινδόνο** (with which cf. v. 409 **πολυμίτων**), that being the material of Antigone's veil. While **σινδωνία** describes the material, it is weaker after **λινοσινεῖ** than the epithet **Σιδονία**, which refers to the beauty and care of workmanship for which Sidon was famous. The sense thus corresponds to v. 872 **λακίς** **χιτῶνος** **ἔργον** **οὐ κατοικτιεῖ** (q. v.). Cf. Il. VI. 289 **ἐνθ' ἔσαν οἱ πέπλοι, παμποίκιλα ἔργα** **γυναικῶν** **Σιδωνίων**.

106—107. The Scholiast's note **δοῦν δὲ θάνατος ἀπ' ἡ, ἐκεῖ τῶν ἀνθρώπων εὐ-
πραγούντων τιμὰ τοῖς θεοῖς ἐπιτρέχουσιν.** **ἐναγέα** δὲ, **ἐναγίσματα**, shews that except

ἐπιδρομ', ὁπόθι θάνατος ἀνῆ.
 ἰὼ ἰὼ ἰὼ δυσάγκριτοι πόνοι,

(126)

106—107 Quamquam priorem versum varie mutaverunt editt., meliorem nemo aut dedit aut dabit. In altero tantum error indagandus erat. Praebet enim M

ἐπιδρομωπόθι θάνατος ὅπη; ἀπῆ habuit Schol. ἀνῆ edidi. ἐπῆ Weil. ἐπιδρομος ὅθι Bothe, Oberdick. 108 πόροι Westphal. πνῶι Weil.

in ἀπῆ for ὅπη he read what our MSS. give. The main difficulty is one of the sense, to see how this bears upon the following lines 108—109, or what place it claims in the general context. If *vv.* 108, 109 are an abrupt exclamation of the Danaids touching their own fate, what is to be understood by **τόδε κῦμα** and **δυσάγκριτοι πόνοι**? There is evidently a nautical allusion, or else a metaphor from a rushing torrent. *δυσάγκριτοι π.* makes for the former. We should therefore naturally look for some nautical touch in these verses 106, 107,—a touch which does not appear in the existing text. ἀπῆ of the Scholiast is far too weak even for *e.g.* ἀπέλθῃ, ἀναχωρήσῃ, of which it is intended to be the equivalent. ὅπη of M has all the appearance of a gloss on ὁπόθι and has supplanted a somewhat similarly shaped word at the end of the line. Putting this consideration with the Scholiast's ἀπῆ we are led to ἀνῆ "when Death hath relaxed his blast". ἀνῆμι is a *vox propria* of the wind slackening, Soph. Phil. 639 οὐκοῦν ἐπειδὴν πνεῦμα τοῦκ πρώρας ἀνῆ (where MSS. ἀῆμι, ἀγῆμι, παρῆμι). Hdt. II. 113 οὐ γὰρ ἀνῆμι τὰ πνεύματα, and metaphorically Soph. Phil. 764 ἔως ἀνῆ τὸ πρᾶγμα τοῦτο τῆς νόσου.

θάνατος. *quasi ὁ θανατίας, θανάτου ἄνεμος.* The voyager through life is hard pressed by the wind of the storm of death: "when that wind relaxes and all is well, then solemn rites pour in to the gods". This involves a virtual promise or vow to heaven, that if they too be freed from the impending wreck they will pay offerings; and the sense fits with *ἰλέομαι* of *v.* 101, and with *κῦμα* follow-

ing. For the notion cf. Hor. Od. III. xxix. 57

Non est meum si mugiat Africis
 Malus procellis ad miseris preces
 Decurrere et votis pacisci &c.

ἐναγέα τέλεα are τιμαί, as the Scholiast says, but not ἐναγίσματα, which are for φθιτοί, not for θεοί. There is no question of *parentatio* here. A possible explanation of ἐναγέα is ἃ θεοῖς ὑπισχνεῖται τις *ἐνορκος* i.e. such that, unless a man pay them, ἐν ἀγεί ἐνέχεται (*piaculo tenetur*) Hdt. VI. 56. The person would be ἐναγής, the offerings are ἐναγέα. For this view may be quoted Soph. O. T. 656 τὸν ἐναγῆ φίλον="amicum sacramento obstrictum". But ἄγος (rather perhaps ἄγος see Curtius, Gr. Et. in voc.) has other meanings than pollution, viz. (1) expiatory sacrifices. Hesychius gives ἄγος· ἄγνισμα. *θυσίας*: cf. Soph. Ant. 775. (2) σέβας Hymn. Cer. 479. In Becker's Anecd. 212, 33 ἄγη are explained as τὰ μυστήρια, which are τέλεα *par excellence*. Probably therefore ἐναγέα τέλεα="sacrificial rites in expiation", vowed under danger and the consciousness of past sins.

τέλεα="offerings", cf. Soph. Tr. 238 βωμοὺς τέλη τ' ἔγκαρπα.

πελομένων καλῶς, sc. τῶν πραγμάτων not τῶν ἀνθρώπων. Cf. Eum. 772, Cho. 80 βίᾳ φερομένων. S. c. T. 274 εὖ ξυντυχόντων καὶ πόλεως σεσωσμένης.

107. **ἐπιδρομα**, "abundant", a sense not elsewhere found with this word, but recognised in ἐπισσυντος (Ag. 887) and ἐπίρρυτος (Eum. 907).

108. **δυσάγκριτοι**, *δυσδιάγνωστοι* Schol. The Danaids do not know which way to turn. Weil's πνῶι is very attractive.

ποῖ τόδε κῦμ' ἀπάξει;
 ἰλέομαι μὲν Ἀπῖαν βούνιν, 110
 καρβάνᾳ δ' ἂν αὐδᾷ σύν, γὰ, γνολῆς. (130)
 πολλάκι δ' ἐμπίτνω
 ξύν λακίδι λινοσινεῖ
 Σιδονία καλύπτρα.
 πλάτα μὲν οὖν λινορραφῆς στρ. ζ'. 115
 τε δόμος ἄλα στέγων δορός
 ἀχείματόν μ' ἔπεμπε σύν πνοιαῖσιν. (135)

109 κῦμά μ' ἄξει Oberdick. ἡμᾶς suggerit Schol. 110 ἰλέομαι M, ut in
 v. 101. 111 vide adnot. ad v. 102. 112 ἐμπιτνῶ M, ex ἐνπιτνω
 corr. 113—114 αἰνοσιν ἢ σι.δονίαι M. 115—116 τ' εὖ δόμος Weil. λινορραφούς
 τε δρόμος Dindorf. Si necesse foret, posses τ' ἐντονος. 117 ἀχίματόν M, corr.
 Turnebus. ἀχείμαντον Weil (et in antist. ἔχουσιν). ἔπεμψε Schuetz. συμ-
 πνοιαῖς M, praetermisso, ut opinor, signo compendiaro Ν, quo -ιν significabatur.
 σύν πνοιαῖσιν etiam Oberdick. Ceterum ἔπεμπε ἂν πνοιαῖς cod. Guelf., ἀμ πνοῖς ^{εἰς}cod.:

109. κῦμα, sc. πόνου. Cf. S. c. T.
 758 κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει.

115. μὲν answered by δὲ after τελευ-
 τᾶς: "So far all has been well, may the
 end be well". So apparently the Scho-
 liast at v. 118 ἴσως οὖν πρὸς τὴν ἀρχὴν
 ἔσται καὶ τὸ τέλος.

πλάτα...δόμος δορός. The means of
 propulsion and the vehicle.

λινορραφῆς τε δόμος δορός. A per-
 fectly sound expression. δόμος δορός is
 the "timber structure", or "building of
 our bark"—"our well-built bark", while
 λινορραφῆς refers to the manner in which,
 in ancient times, the timbers were clamped
 together. The Scholiast's note is better
 than usual: ἡ ναῦς, παρόσον τρυπῶντες
 τὰς ναῦς σπάρτοις αὐτὰς συνέρραπτον· καὶ
 τὸ παρ' Ὀμήρῳ "Νῆας ἀκειόμενον". The
 sewn papyrus boats of the Nile are of
 course not in point. δόρυ can only be
 used of a ship built of timber. Strabo's
 πλοῖα ῥαπτὰ (p. 308) again are different,
 being of hide, as are also those mentioned
 by Sidonius (vii. 369)

cui pelle salum sulcare Britannum
 Ludus, et assueto glaucum mare findere
 lembo.

The ship in the poet's mind is like those
 ships of the vikings, of which we read

that they had their "sides of oak-boards
 fastened with *bark-ropes* and iron bolts"
 (Green, Making of England, p. 16), or
 that their "timbers were fastened to-
 gether by *wattles of tree-roots* for lack of
 iron" (Conquest of E. p. 59).

λινορραφῆς, "sewn with ropes", λῖνον
 being the material. Cf. Frag. 189 ὠμο-
 λῖνον μακροὶ τόνοι. Pers. 68 λινοδέσμῳ
 σχεδίᾳ. Hdt. vii. 36 δύο ὄπλα λευκολίνου.
 Eur. I. T. 1043 &c.

In Plato Legg. 945 c πολλοὶ καιροὶ
 πολιτείας λύσεώς εἰσι, καθάπερ νεὼς ἡ ζύου
 τινός, οὗς ἐντόνους τε καὶ ὑποζώματα καὶ
 νεύρων ἐπιτόνους προσαγορεύομεν, all the
 MSS. except Par. A give τόνους, but Par.
 A, which is worth more than all the
 others, gives ἐντόνους. The ἐντονοὶ are
 probably some such ξύνδεσμος as this be-
 fore us.

116. ἄλα στέγων, i. e. "thus sewn, but
 well sewn and water-tight". Cf. Thuc.
 II. 94 νῆες οὐδὲν στέγουσαι.

117. ἔπεμπε, better than ἔπεμψε—the
 end is not yet—"continued to bring me
 so long as I was at sea".

σύν πνοιαῖσιν with ἀχείματον. Cf.
 σύν θεῶ, σύν δαίμονι &c. II. xxiv. 430
 πέμψον δέ με σύν γε θεοῖσιν. There has
 been no mention of propulsion by sails,

οὐδὲ μέμφομαι· τελευτὰς δ' ἐν χέρσῳ νῦν
πατὴρ μοι παντόπτας
πρευμενεῖς κτίσειεν,
σπέρμα σεμνᾶς με δάμαρτος εὐνὰς
ἀνδρῶν, ἐέ, ἄγαμον ἀδάματον ἐκφυγεῖν.

(140) 120

Non ausim negare *ἐπεμφ' ἅμα πνοιαῖσιν poetae deberi.* 118—119 *τελευτὰς δ' ἐν χρόνῳ πατὴρ ὁ παντόπτας* M. Antistrophe admodum corrupta facit ut multas emendandi vias et hic et illic temptent editt. *τελευτὰς omnes*, auctore Burgesio. *πατὴρ μοι πανόπτας* Hartung. De eo, quod dedi, vide adnot. *τελευτὰς δ' ἂν ἐν χ. π. παντάρχας παντόπτας*, et in antist. *διωγμοῖς ἐμοῖσιν ἀσχαλῶς* Hermann. Multum nocet istud ἂν. *τελευτὰς πατὴρ δ' ἐν χ. παντάρχας παντόπτας* Weil, et in antist. *διωγμοῖσι τοῖσδ' ἀσχαλῶς*. *πατὴρ παντόπτας* et in antist. *ἄδμης ἀδμήτας* Oberdick. 120 *πρευμενῆς κτίσειε* Turnebus. 121 *σεμνᾶς μέγα ματρός* M et editt. Vide adnot. 122 *ἐή nonnulli.* *ἀδάμαντον* M, corr. Bothe.

and the notion is simply that the winds were not *against* them.

118. *τελευτὰς* in the emphatic place for the antithesis.

ἐν χέρσῳ νῦν. MSS. give *ἐν χρόνῳ*. The antistrophe is unfortunately most corrupt, but the reading there given in this edition must be somewhere near the mark. The reading here chosen makes the required metrical correspondence, and is a not unnatural source of *ἐν χρόνῳ*, since the omission or misreading of either of the *signa compendiariorum* of *ερ* or *ω* would lead almost as a matter of course to the substitution of *χρόνῳ* for *χερσῶν*. Moreover *χέρσῳ* affords a direct antithesis (*more Aeschyleo*) to the sea-voyage of *νν*. 115—117 (cf. inf. 151 the antithesis of *ναυκλήρῳ* with *τὰπὶ χέρσου*); and the appeal for immediate aid (*νῦν*) is more suited to earnest prayer than an appeal for an end “in length of time”.

119. *πατὴρ παντόπτας* i.e. *Ζεύς*. The epithet not only defines *πατὴρ* as Zeus, not Danaus, but also implies that everywhere, on land and sea alike, Zeus can see and help.

121. *σεμνᾶς με δάμαρτος*. The reading *μέγα ματρός* is generally left without comment. The Scholiast absurdly explains the *σπέρμα* as Epaphus. Paley renders *μέγα* “august”, a title which in

no way suits the Danaids, either in their own mouths or in their present condition. *μέγας* means only great in size or in importance, power and position. The Danaids are not the latter, and in the former sense the epithet may be true as a tasteless statement, but is irrelevant as a plea. The point lies rather in their claims of divine descent, their relationship to the Zeus whom they are invoking. They are the children of his own *δάμαρ*. That *σεμνή δάμαρ* is no unfit title for Io is proved by Prom. V. 834 *ἡ Διὸς κλεινὴ δάμαρ προσηγορεύθης* (of the same Io). The ground of appeal is thus identical with that of *νν*. 510—516 (q. v.). *μεγαματρός* for *μεδαματρός* is a natural misreading.

121—122. As in *νν*. 129—130 the construction is in dependence upon the preceding clause, viz. *τελευτὰς π. κτίσειεν (ὥστε) με*, and *ῥύσιος γενέσθω (ὥστε) με*. The Scholiast says *λείπει τὸ δόλη*; but the infinitive differs from that of S. c. T. 253 *θεοὶ πολῖται, μή με δουλείας τυχεῖν*, where the invocation is direct *ὦ θεοί, δότε &c.*

122. *ἀνδρῶν* qualifies *εὐνὰς* in the sense *εὐνὰς γαμηλούς, νυμφιδούς*. The qualification is necessary, for in *ε.g.* Pind. Ol. ix. 44 *Πύρρα Δευκαλίων τε ἄτερ εὐνὰς (= τοῦ εὐνηθῆναι) κτίσασσθον λίθινον γόνον*, the context is itself qualifi-

θέλουσα δ' αὖ θέλουσαν ἀγ- ἀντ. ζ'.
νά μ' ἐπιδέτω Διὸς κόρα, (145)
λέχους ἄσεμν' ἐν Ὡπιδι σφάλασα. 125

125 ἔχουσα σεμν' ἐνώπι' ἀσφαλές M. Praeposui Δ post A omissum, et vitium in fine sanavi. Ἀρτεμις pro ἀσφαλές, quod e proximo versu ortum esse censet, Her-

cation. Cf. Hom. Od. iv. 333 ἀνδρὸς ἐν εὐνῇ. Il. xviii. 433 ἔτλην ἄνερος εὐνήν.

123. θέλουσα δ' αὖ θέλουσαν. θέλου- σάν με εἶναι ἀγνήν Schol. It is not clear why Paley supposes him to have read ἀγνάν. Rather the Scholiast asked himself τί θέλουσα καὶ τί θέλουσαν; to which he replied θέλουσά με εἶναι ἀγνήν ἐπιδέτω με ταὐτὸ θέλουσαν, and this he condenses into his note.

αὖ of reciprocation, with θέλουσαν. Cf. Ag. 340 ἐλόντες αὖθις ἀνθαλοῖεν ἄν. The separate words are thus of more independent force than in the formulae μόνος μόνον, ἐκὼν ἐκόντα &c. With ἀγνᾶ, θέλουσα may be rendered as=χρηίζουσα, "of her grace". Cf. Ag. 664, Cho. 814, Cho. 19 γενοῦ δὲ σύμμαχος θέλων ἐμοί. But the requirements of the metre point to ἀγνᾶ, neuter plural. Both Artemis and the Danaids ἀγνᾶ θέλουσιν "are for purity"; θέλω being used, as βούλομαι frequently is, of the side or party predilection. Cf. Arist. Pol. v. (viii.) 9 τηρεῖν ὅπως κρεῖττον ἔσται τὸ βουλό- μενον τὴν πολιτείαν πλήθος τοῦ μὴ βουλομένου. θέλειν τὰ τινος=βούλεσθαι τὰ τινος=φρονεῖν τὰ τινος.

124. Διὸς κόρα is sufficiently defined by the allusion in the following line. κόρα itself keeps up the notion of virginity, and is a particular title of Artemis and Athena. This too is its signification in Prom. V. 796 (of the Φορκίδες) and Eum. 68 (of the Furies).

125. The emendation of this corrupt line involves no bold change, viz. only that of

κορᾶεχογασεμνενωπιᾶσφαλες
into

κορᾶλεχογασεμνενωπιᾶΔι-

σφαλάσα.

Most of the error is plainly due to uncial misreading, and the last part to consequent effort at adaptation. The use of λέχους ἄσεμνα "lustful conduct" and of ἐν (= "in the case of") would facilitate corruption. ἐνώπια of M is out of the question. All are agreed that it cannot mean "eyes". The word is Homeric and is explained by Hesychius as τὰ καταντικρὺ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμων ἔνεκα τῶν παριόντων; while on προνώπια he explains τὰ ἐμ- προσθεν τῶν πυλῶν, καθάπερ ἐνώπια τὰ ἔνδον, ὅπου αἱ εἰκόνες ἵστανται. It is now universally accepted that ἐνώπια are the side-walls of the πρόθυρον. Some have fancied a temple to be included in the scene, with a statue of Artemis in its ἐνώπια. Yet how could such a statue in the ἐνώπια be visible to the Danaids? Moreover the scene plainly shews no such temple, but only a mound of ἀγῶνιοι θεοί, statues and an ἄλσος. The statement might perhaps be regarded as general "thou that possessest in security the side-walls of thy temples" (cf. Hes. Theog. 118 θεῶν ἔδος ἀσφαλές αἰεὶ and the sedes quietae of Lucretius). But why, in such a case, the specific word ἐνώπια? It is not to Artemis as an image in the doorway, but to the living sympathising and potent Artemis, that the Danaids would pray. If the sense were "thou who thyself art secure from ravishment", we should at least read ἐδώλια and compare S. c. T. 437, Cho. 69, Ag. 519, 183 &c.

But the emendation in the text, while accounting for the errors, agrees with one's sense of poetic fitness; (1) it defines Διὸς κόρα, who otherwise might be Athena, (2) in defining her, it does so

παντὶ δὲ σθένει διωγμὸν τούσδε σφάλασ'
 ἀδμάτας ἀδμάτα
 ῥύσιος γενέσθω,
 σπέρμα Δίας με δάμαρτος εὐνάς
 ἀνδρῶν, ἑέ, ἄγαμον ἀδάματον ἐκφυγεῖν.
 εἰ δὲ μή, μέλαθρ' ἐς

(150)

130

στρ. ἡ'.

mann. ἀσφαλῶς Heath. ἔχουσα σέμν' ἐνώπια· σφοδρῶς δὲ παντὶ τε σθένει Oberdick.

126 παντὶ δὲ σθενουσι (σι in rasura) διωγμοῖσι...δ' ἀσφαλῆ² M. "σθενουσι factum ut videtur ex σθένος*" Wecklein. Fortasse super corruptum verbi finem per correctionem scriptum ει in ci abiit. παντὶ δὲ σθένει Heath. Cetera ipse ^{emendavit} edidit. διωγμοῖς προσβαλοῦσ' Oberdick, διωγμὸν εἰσιδοῦσ' Dindorf, longius a mss. aberrantes. πάντα δὲ σθένους' ἄρωγός ἄς φίλας Conington. 127 ἀδμήτας ἀδμήτα M. ἀδμήτος ἀδμήτα Butler, Paley. ἀδατος ἀδάματος Lobeck. ἀδμήτας ἀδμήτα Westphal (ῥύσιος γενέσθω cum acc. coniungens, collato illo χοῶς προπομπός Ch. 22). 130 ἀδάματον M. 131 εἰ δὲ μή M, corr. Turnebus. Recte etiam Schol. 131—132 με-

by an allusion to a deed exactly like the deed she is asked to accomplish now, (3) it combines the words θέλουσα ἀγνά (v. 123) with διωγμὸν (v. 126), by instancing that "siding with purity" which has before now led her to "foil lustful pursuit". "As she foiled Orion's pursuit of Opis, so may she foil these pursuers of ours".

λέχους ἄσεμνα, "unholy conduct in the matter of λέχος".

ἐν Ὠπιδί, "in Opis' case"; cf. inf. 962 πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὐτυχον φέρι. Soph. Aj. 1315 ἐν ἐμοὶ θρασύς. Cf. in Cic. Verr. II. 3. 3 § 6. Verg. Aen. II. 540 &c. Mythology is very confused both as to this name and to Orion's attempt. In Callimachus Dian. 204 Οὐπιδίς is Artemis herself. In Hdt. IV. 35 Ὠπιδίς is a Hyperborean nymph connected with the story of the birth of Artemis. In Verg. Aen. XI. 532 Opis is one of Artemis' attendant nymphs. There naturally follows a confusion as to whether Orion made his attempt on the nymph or on Artemis herself. Cf. Hor. Od. III. iv. 70 integrae | Temptator Orion Dianae | Virginea domitus sagitta.

126. παντὶ δὲ σθένει...ῥύσιος, cf. S. c. T. 285 παντὶ τρόπῳ, Διογενεῖς θεοί, πόλιν ῥύεσθε. Ag. 233 παντὶ θυμῷ.

τούσδε—these, as she did those.

131. εἰ δὲ μή, sc. τελευτὰς πρὲυμένεις κτίσει Ζεύς, καὶ ῥύσιος γενήσεται Ἄρτεμις.

131—132. The reading μελανθὲς ἡλιόκτυπον γένος is specious, but will not bear scrutiny. κτύπος is "noise" and its compounds always imply crashing, rattling &c. This notion, clear in ὀπλόκτυπος (S. c. T. 83) is equally inherent in δμβρόκτυπος (Ag. 656), χιονόκτυπος (Soph. Aj. 695), νιφόκτυπος (Athenaeus 455 A), words in which the rattling of the hail, rain, and sleet is intended. The terms ἡλιόβλητος, ἡλιόβολος are manifestly different. μελανθὲς, "swarthy" (μελανθὲς· μέλαν Hesychius) for *μελανανθὲς may indeed be supported by forms like κελαινεφής, ἡμέδιμνον, and in point of meaning by the uses of λευκανθής (Pind. N. IX. 55 λευκανθέα καπνόν), and ἄνθος (Prom. Vinct. 23 χροῖας ἀμειψεῖς ἄνθος). The common Egyptians, it is true, were swarthy to blackness: cf. vv. 698, 724. Hdt. II. 57 μέλαιναν λέγοντες εἶναι τὴν πελειάδα σημαίνουσιν ὅτι Αἰγυπτίη ἡ γυνὴ ἦν. But the Danaids themselves are not marked by any special degree of swarthy, if we are to judge by the places in which such a characteristic was likely to be named, viz. vv. 208—

ἡλίῳ στυγούμεν', ὥς

(155)

τὸν γαῖον

τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων

λανθές ἡδιόκτυπον γένος M. Recipiunt fere omnes Wellaueri ἡλιόκτυπον, nimium festinanter, ut opinor. De toto loco infra disceptavi. καὶ διόκτιτον Pauw.

133 τὸνταιον M et accentu tantum variante, ceteri codd. corr. Wellauer. τὸν ἀγραῖον habebant grammatici veteres (Etymol. Gudian. p. 227. 37, Cramerī Anecd. II. 443). τὸν ζάγριον Schneidewin. τὸν Ζαγρέα Blomfield. τοῦγγαιον nescio quo sensu Tur-

210, 251—262. They have an un-Greek στολή, χαρακτήρ, and μορφή (and are like the Amazons and Cyprians—who were not black or very swarthy), but no allusion is made to their colour. And even if swarthy, they are not *sunburnt*, their faces being hidden under the veil (cf. on v. 62). Moreover what is the point of the comparison? "We, a black sunburnt brood will go—to the *nether* Zeus". Had τὸν σκότιον, τὸν ἀνῆλιον (S. c. T. 841), τὸν ἀναύγητον (Prom. Vinct. 1031), τὸν κνεφαῖον (P. V. 1032) "Αἰδην followed, there would have been some sort (though a frigid one) of antithesis between the sunburnt race and the sunless regions. But with the ordinary text there is none, unless by a large implication. ἡλιόκτυπον is however altogether suspicious. The misreading ΜΕΛΑΝΘΕC for ΜΕΛΛΘΡΕC might, from the position of the preposition, have been expected, since the neuter adjective is inevitably suggested. The rest of the corruption was partly adaptation, partly uncial misreading. In the common confusion of IC and K, Ω and O, the change ΗΛΙΩΙCΤΥΓΟΥ-ΜΕΝΩC into ΗΛΙΟΚΤΥΠΟΝΓΕΝΟC is by no means violent, for though the points of confusion are several, the one change of IC into K would produce ἡλιόκτυπον as a matter of course, and the general *Verschiebung* would follow. μέλαθρα is the scansion also in Ag. 1434, 851, 957. The δόμος "Αἶδος—the sunned halls of Pluto—are frequently contrasted with the world where men φῶς βλέπουσιν; and the notion of death is often thus poetically conveyed. Cf. Eur. Hel. 518 Μενέλαος

οὔπω μελαμφαῆς οἴχεται δι' ἔρεβος. S. c. T. 828 θεωρίδα τὰν ἀστιβῆ 'Απόλλωνι, τὰν ἀνάλιον, πάνδοκον εἰς ἀχανῆ τε χέρσον. For the expression ἡλίῳ στυγούμενα cf. S. c. T. 691 Φοίβῳ στυγηθέν. Prom. V. 592 "Ἡρᾷ στυγητός. Eur. Alc. 62 ἐχθρούς γε θνητοῖς καὶ θεοῖς στυγούμενους. The horror of the place is expressed more strongly thus than by ἀνῆλια.

ἐς of the place, ὥς of the person: cf. Thuc. VIII. 81 ἐς τὸν Ἑλλησποντον ὥς Φαρνάβαζον πέμπειν. VIII. 39 ἀπέπλευσαν ἐς Φωκαίαν ὥς Ἀστύοχον.

133. τὸν γαῖον: τὸν καταχθόνιον "Αἰδην Schol. So in Il. IX. 457 Hades is Ζεὺς καταχθόνιος. Cf. Ag. 1386 τοῦ κατὰ χθονὸς Διός. γαῖος is not elsewhere found as=κατάγειος, but χθόνιος is common=καταχθόνιος. In Soph. O. C. 1606 and Hes. Opp. 463 Ζεὺς χθόνιος="Αἰδης. τὸν γαῖον is the direct antithesis of τὸν Ὀλύμπιον (v. 136). Hence the repeated article "that other Zeus".

The corruption at this point was old. In Cramer's Anecd. (Oxon. II. 443) it is stated that in the "Αἰγύπτιοι" Aeschylus τὸν Πλουτῶνα καλεῖ τὸν ἀγραῖον τὸν πολυξενώτατον, and the same words are given in Etym. Gudian. p. 227.

134. τὸν πολυξενώτατον, both subjectively and objectively, but rather referring to the welcome than to the fact of numbers. As Weil remarks, Aeschylus, as an Eleusinian, would be well acquainted with the hymn to Demeter, in which the titles πολυδέκτης (v. 9), πολυδέγμων (vv. 17, 31) are applied to Hades. Cf. S. c. T. 839 πάνδοκον εἰς χέρσον. Prom.

ἰξόμεσθα σὺν κλάδοις ἀρτάναις θανοῦσαι, (160) 135
 μὴ τυχοῦσαι θεῶν Ὀλυμπίων·
 ἃ ζημιοῖ σ', Ἰώ, μῆνις μάσταιρ' ἐκ θεῶν·
 κοινῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων·

nebus. 137 ἀζηνιουσιw M, quod emendasse mihi videor. ἃ ζημιοῦσ' Ἰώ Wellauer. ἃ ζημιοῦσ' Ἰώ Naegelsbach. ἃ Ζήν, Ἰοῦς ἰῶ Hermann, Paley. Ἰοῦς ἰώδης Westphal. Deinde μνάσταιρ' Pearson, Weil. μαστίκταιρ' Abresch scholio deceptus. 139 κοινωδάταν M. ἄγαν scribebam, sed eius correctionis ius Bambergero concedendum esse docet Wecklein. γαμετουρανόνεικον M, quod e ΓΑΜΕΤ~ Τ~ ΟΥΡΑΝΟΟΙΚ~ factum esse haud dubito. γαμετᾶς οὐρανονείκου Turnebus. γαμετᾶς οὐρανόνικον Victorius. γαμετᾶς σᾶς οὐρανόνικον Hermann (οὐρανονείκου Paley). De οὐρανοοίκων

Vinct. 152 "Αἰδου τοῦ νεκροδέγμονος. The great number of the dead leads to the idea of "going over to the majority" Ar. Eccl.

1073 γραῦς ἀνεστηκυῖα παρὰ τῶν πλειόνων.

135. ἰξόμεσθα, still with the notion of *ἰκεσία* as expressed in σὺν κλάδοις. "We will make Pluto our Zeus *ἰκέσιος*".

ἀρτάναις θανοῦσαι, *i.e.* by the worst form of suicide, bringing most reproach on its cause. The threat is repeated to Pelasgus inf. v. 444. Cf. v. 765. Eum. 746 νῦν ἀγχόνης μοι τέρματ'. Soph. O. T. 1374 ἔργ' ἐστὶ κρείσσον' ἀγχόνης εἰργασμένα, which Jebb rightly explains as deeds too bad to be expiated by suicide in that form. Similarly Ar. Ach. 125 ταῦτα δῆτ' οὐκ ἀγχόνη;

136. μὴ τυχοῦσαι κ.τ.λ. Dobree compares Verg. Aen. XII. 312 "flectere si nequeo superos, Acheronta movebo".

137. The emendation ζημιοῖ σ', Ἰώ, offered in the text, understands that the punishment of Io by Hera (ἐκ θεῶν vaguely to avoid the φθόνος of plain speaking against that goddess) continues still in the sufferings of her descendants. The mindful ire (μῆνις) has continued to the fifth generation (Prom. Vinct. 853). This abiding of an ἄγος or of the ἄγῃ of a god is a favourite topic of Aeschylus, and the expression here, though less full, recalls Ag. 153 sqq. μίμνει γὰρ φοβερὰ παλινорτος οἰκονόμος δολὶα μνάμων μῆνις τεκνóποινος. μίμνει and τεκνóποινος are virtually implied in the present ζημιοῖ σε *i.e.* ζημιοῖ σε ἔτι ἐν τοῖς τέκνοις σου.

The reading ἃ Ζήν, Ἰοῦς ἰῶ explained as *propter odium Ius* (*i.e. erga Io*) is harsh enough to be impossible.

μάσταιρ'. "At Athens the μαστήρες were officers appointed to ascertain and get possession of the assets of public debtors and exiles" (L. and S. Lex. in voc.). Conington supposed a reference to these (such as there certainly is in Ἐρμῇ μαστηρίῳ v. 888). It would be easy to conjecture μνάσταιρ'. The Scholiast's μαστιγωτική is probably not due to his reading either μαστίκταιρ' (Abresch) or μάστιρα (from μαστίω, Hermann), but to a misunderstanding of μάσταιρα itself. In point of poetical vigour there can be no comparison between a common-place like μαστίκταιρα, and a word full of special metaphorical significance like μάσταιρα, "following up and exacting the full penalty", which in a manner embraces all the meanings μνάμων παλιν-орτος τεκνóποινος. Cf. Δίον πράκτορα κότον v. 625.

139. κοινῶ. See on v. 102.

ἄγαν. This certain emendation, anticipated by Bamberger, suggests itself, as in Ag. 131 οἶον μὴ τις ἄγα θεόθεν κνεφάση (MSS. ἄτα), from *e.g.* Hdt. VI. 62 φθόνῳ καὶ ἄγῃ χρεώμενος, and Hesychius ἄγαις· ζηλώσεσιν· Ἀσχύλος Θρήσσαις.

γαμετῶν τῶν οὐρανοοίκων. It is some cause for wonder that this reading has not suggested itself before, instancing, as it does, two of the commonest forms of corruption (see critical note). The allusive

χαλεποῦ γὰρ ἐκ πνεύματος εἰσι χειμῶν. (165) 140
καὶ τότ' οὐ δίκαιοις
Ζεὺς ἐνέξεται λόγοις,
τὸν τὰς βοῶς (170)
παῖδ' ἀτιμάσας, τὸν αὐτός ποτ' ἔκτισεν, γόνῳ
νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖσιν. 145
ὑψόθεν δ' εὖ κλύει καλούμενος.

cogitavit Pearson. 140 δ' pro γὰρ Weil. τὰρ' Westphal. 142 ἐνεύζεται
M. ἀνεύζεται cod. Par. Corr. Porson e scholio. ἐπεύζεται Westphal. ἐλέγεται
Marckscheffel. Possis etiam ἐνείρζεται i.e. "includetur". 144 ἔκτισεν γόνῳ vulgo
coniungunt. γόνον Pearson. 146 κλύει M et editt. vide adnot.

plural is distinctly preferable to the definite singular. Confirmation is obtained from Prom. Vinc. 896 μηδὲ πλαθειν γαμέτα τινι τῶν ἐξ οὐρανοῦ. No objection can be taken to the form: cf. ἀερίοικος, S. c. T. 720 ὠλεσίοικον; Soph. O. C. 1243 κυματοαγείς. The Scholiast actually attempts to explain the monster γαμετουρανόνικον, for his note is τὴν τῆς Ἥρας τῆς ἐν ἀνδρὶ νικώσης πάντας τοὺς ἐν οὐρανῷ θεοὺς, i.e. "of her who in virtue of her husband conquers all heaven". Robertello's alteration ἀνδρεία and Paley's εὐανδρεία are misplaced.

140. γάρ. The train of thought is not over clear. An ellipsis must be filled up e.g. "I know well what their anger is (and in my present condition I recognise and expect it), for where there is a wind stubbornly untoward (as Hera's πνεῦμα is to us) there necessarily follows a stormy sea". A χαλεπὸν (= ἀργαλέον Il. XIII. 795) πνεῦμα is not itself a χειμῶν (which embraces swell and rage of sea), but leads to one. A χαλεπὸν πνεῦμα is the opposite of those winds which "sine pertinacia vehementes sunt" (Seneca de Ira 1. 16). It is the *pertinacia* which stirs the depths. Schneidewin on Soph. Aj. 257 λαμπρὰς ἄτερ στεροπᾶς ἄξας ὀξὺς νότος ὡς λήγει, quotes Ibycus (fr. 1. 7) for a comparison of obstinate passion with the wind Boreas.

πνεῦμα, with the double reference: cf. v. 29. S. c. T. 708 δαίμων ἴσως ἀν

ἔλθοι θελεμωτέρῳ πνεύματι. Ag. 219 φρενὸς πνέων τροπαίαν. Cho. 34 κότον πνέων.

141. καὶ τότ' κ.τ.λ. τὸ ἐξῆς, καὶ τότ' οὐ δίκαιοις ἐνέξεται Ζεὺς λόγοις, νῦν ἔχων παλίντροπον ὄψιν ἐν λιταῖς· οὐκ εὐαπολόγητος ἔσται, φησὶν, ὅταν ἡμᾶς παρίδῃ ἀπολλυμένους. Schol.

οὐ δίκαιοις ἐνέξεται λόγοις, not to be confounded with the ordinary phrases ἐνέχεσθαι ἐγκλήματι, αἰτία, ἐπιτιμοῖς; for in these ἐνέχεσθαι is joined with a dative of the *charge* or *penalty* to which one is liable. Here ἐν οὐ δίκαιοις λόγοις "in an unjust plea" is the condition or position in which Zeus will find himself entangled. According to the former use the absurd result would be "Zeus will be unjustly arraigned". Weil says=ἀδικος ἀκούσεται, but analysis does not elicit that meaning. Rather "Zeus will be in the difficulty of having no just plea of defence". The word has not yet become wholly one of legal diction: cf. Hdt. I. 190 Κῦρος ἀπορίῃσι ἐνείχετο, and II. 121 τῇ πᾶγῃ ἐνέχεσθαι.

143. τὸν τὰς βοῶς, a touch of pathetic bitterness.

144. γόνῳ, dative of reference with ὄψιν ἔχων, and=ἡμῖν, τῷ γένει αὐτοῦ. The usual rendering is ἔκτισεν γόνῳ "generando creavit" (Paley). But γόνος is hardly γονή, and the emphatic *generando* scarcely corresponds to the true ἐπαφή.

146. The sense is greatly strengthened

ἂ ζῆμιοι σ', Ἰώ, μῆνις μάστειρ' ἐκ θεῶν.
κουνῶ δ' ἄγαν γαμετῶν τῶν οὐρανοοίκων

χαλεποῦ γὰρ ἐκ πνεύματος εἰσι χειμῶν.

ΔΑ. παῖδες, φρονεῖν χρή· ξὺν φρονοῦντι δ' ἦκετε (176) 150
πιστῶ γέροντι τῷδε ναυκλήρῳ πατρί·
καὶ τὰπὶ χέρσου νῦν προμηθίαν λαβεῖν
αἰνῶ φυλάξαι τ' ἄμ' ἔπη δελτουμένας.

147—149 Deest ephymnium in libris: primus revocavit Canter. 150 Personae
notam πρεσ habet M: praescripsit πρεσβύτης sec. man. πρ. codd. Guelf. Esc. "h. e.
πρεσβύτης" (Hermann). Quidni πατήρ? ΔΑ Scaliger. ἔκετε M, corr. Porson.

152 προμηθεῖαν superscripto ι M. λαβῶν Wordsworth, Geel, quos sequuntur
plerique. 153 φυλάξαι τὰμ' M. θ' ἄμ' Heath. τ' ἄμ' etiam Bamberger.

by reading κλύει for κλύοι. The substitution of a prayer for a predication (especially in the case of εὖ κλύειν, which appears repeatedly in the imperative form) was natural in the circumstances. With κλύοι an ellipse must be supplied "but (after all, may there be no need of this reproach), may he listen &c." Yet in that case ὑψόθεν is ornate only and therefore not Aeschylean. The sense should be "he holds his face aloof, but *hear* us he does, however high he sits..." Cf. Eum. 286 κλύει δὲ καὶ πρόσωθεν ὦν θεός. Prom. Vinc. 313 τάχ' ἄν σου καὶ μακρὰν ἀνωτέρω θακῶν κλύοι Ζεὺς.

ὑψόθεν then = καίπερ ὑψοῦ ἦμενος.

150. The Epic form ἔκετε need not be defended, since ι and η are constantly confounded in all MSS. (cf. inf. 191 κί-κλίσκω). Paley quotes the first fragment of the Aetnaeae Παλίκων εὐλόγως μένει φάτις, | πάλιν γὰρ ἔκουσ' ἐκ σκότου τόδ' ἐς φάος. But the appearance of an archaic form to explain an etymology is little evidence for its use in ordinary speech.

151. The sense has a half conclusion at ἦκετε, the remaining words giving cumulative emphasis. The whole is best taken ξὺν φρονοῦντι ("with one who is wise") viz. πιστῶ (i.e. sure) γέροντι (i.e. experienced) πατρί (i.e. affectionate and careful). To these is added ναυκλήρῳ, distinguishing the capacity in which he has hitherto shewn these qualities, viz.

ἐπὶ τῆς ἀλδς as opposed to ἐπὶ χέρσου.

πιστῶ, passive: "trustworthy", Thuc. v. 14 ἐλπῖδα πιστήν.

152—153. προμηθίαν λαβεῖν κ.τ.λ. The commonly accepted λαβῶν is wrong in point of tense, unless we are to understand that Danaus has been looking about him and has already taken in the situation and the best way to deal with it. This, however, would be expressed by e.g. σκέψιν, not προμηθίαν. Rather he is *promising* to take forethought if they will obey him. "I have saved you hitherto, I will do so still". Commentators generally give to αἰνῶ the sense of παραινῶ, κελεύω, comparing Cho. 555 αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς. Cf. Cho. 715, and ἐπαινῶ inf. 964, Cho. 581 &c. But from the sense of "saying aye to" there may be derived the notions of (a) saying aye to *another's* action—αἰνῶ σε πράττειν, (b) saying aye to *one's own* i.e. acquiescing (ἐπαινεῖν, ἀγαπᾶν) or promising, αἰνῶ πράττειν. Cf. Eur. Alc. 12 ἦνεσαν δέ μοι θεοὶ Ἀδμητον Ἀἰδὼν τὸν παραντὶκ' ἐκφυγεῖν. Soph. Phil. 1398 ἂ δ' ἦνεσάς μοι δεξιᾶς ἐμῆς θιγῶν, πέμπειν πρὸς οἶκον, ταῦτά μοι πρᾶξον, τέκνον. Soph. O. C. 1508 καὶ σ' ἄπερ ξυνῆνεσα θέλω πόλιν τε τήνδε μὴ ψεύσας θανεῖν. Cho. 706 καταινέσαντα ("having promised").

153. φυλάξαι τ' ἄμ'. The common reading τὰμ' is construed αἰνῶ (παραινῶ)

ὀρῶ κόνιν, ἄναυδον ἄγγελον στρατοῦ
 σύριγγες οὐ σιγῶσιν ἄξονήλατοι·
 ὄχλον δ' ὑπασπιστήρα καὶ δορυσσόον
 λεύσσω ξὺν ἵπποις καμπύλοις τ' ὀχήμασιν·

(180)

155

155 οὐ M. Spiritum restitui. οὐ σιγῶσι δ' Enger.

157 λεύσω M, altero σ

φυλάξαι τᾶμ' ἔπη, δελτούμενας (αὐτά), which involves a position of the participle not favoured by Aeschylus. An alternative παραινώ φυλάξαι (*i.e.* φυλάξασθαι "to be on your guard"), δελτούμενας τᾶμ' ἔπη is possible, cf. Eur. I. A. 144. The reading in the text makes δελτούμενας the direct object of φυλάξαι. For ἄμός in *v.* 93 and *v.* 294 M gives ἄμός, and Canter would read the aspirated form as=ἡμέτερος and leave ἄμός as=έμός. For this distinction there are no sufficient data. The aspiration was no doubt as unsettled as that of ἀθρόος, ὀμίχλη &c., and it is probable that the true Aeschylean form was preserved here by accident, τ' ἀμὰ being taken for τᾶμὰ *i.e.* τὰ ἐμὰ; otherwise θ' ἀμὰ would most likely have been substituted.

δελτούμενας, ἀπογραφομένας Schol. A favourite metaphor. Cf. Eum. 275 δελτογράφῳ φρενί. Prom. Vinc. 789 ἦν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν. Soph. Frag. 535 θὲς ἐν φρενὸς δέλτοισι. The same idea otherwise expressed in Pind. Ol. x. 1 ἀνάγνωτέ μοι Ἀρχεστράτου παῖδα πόθι φρενὸς ἐμᾶς γέγραπται. The present is the appropriate tense "if on each occasion ye record...".

154. κόνιν. κόνιν is Epic. Herodian calls this lengthening Attic. Cf. Prom. V. 1084 στρόμβοι δὲ κόνιν εἰλίσσουσι. So δφίς and δφῖν Cho. 544, 928. Photius, p. 363, 27 δφίς: ἐκτείνουσι κατὰ τὸ ἐνικόν.

ἄναυδον ἄγγελον. With this and the following should be compared the very similar S. c. T. 80 sqq. ῥεῖ πολλὸς ὅδε λεῶς πρόδρομος ἰππότας· | αἰθερία κόνις με πείθει φανείσθ' | ἄναυδος σαφὴς ἔτυμος ἄγγελος. For ἄναυδον in particular cf. Eum. 245 ἔπουν δὲ μνηνυτήρος ἀφ' ἡέκτου φραδαῖς.

155. οὐ. The MS. reading οὐ causes an asyndeton which can only be explained by a protracted pause after στρατοῦ, while Danaus is awaiting further developments. But the sense "the dust arises and the wheels rattle" is inferior to the sense "the dust betrays it, however silent all else in its approach may yet be". ἄναυδον gains in strength by the change. In the parallel passage (S. c. T. 80) it is clear that dust is the first sign, and the sound of the σύριγγες much later. In that place the order of approach is (1) the silent dust, (2) the rattle of arms (83), (3) the shouts (85), while not till *v.* 153 occurs the phrase ἔλακον ἄξόνων βριθόμενων χνόαι, and in *v.* 205 ὅτε σύριγγες ἐκλαγξαν ἐλίστροχοι is synchronous with ἱππικῶν τ' ἄπνον πηδαλίων διὰ στόμια πυριγενετᾶν χαλινῶν, which demands great proximity. οὐ σιγῶσιν moreover is scarcely adequate for κρίζουσιν, κλάζουσιν, while σιγῶσιν is good for οὐπω ἀκούονται.

σύριγγες ἄξονήλατοι, the sockets (in the naves) pressed by the axle, or through which the axle is driven. For the latter cf. Il. v. 400 οἷστος ὤμῳ ἐνὶ στιβαρῷ ἡγήλατο. Pers. 871 ἐληλαμένοι περὶ πυργόν. The epithet is intended (1) to define σύριγγες as those of the wheel and not of music, (2) to account for the sound which they produced.

156. ὑπασπιστήρα. The Argives were famous for the making and use of shields, cf. S. c. T. 89 ὁ λεύκασπις λεῶς, Pind. Ol. VII. 83 (Gildersleeve). Pind. Frag. 73, among the mention of places famous for certain things, ὅπλα (ἐξοχώτατα) ἀπ' Ἀργεῶν.

157. ξὺν ἵπποις, not with ὄχλον, but with the sense of ὑπασπιστήρα καὶ δορυσ-

τάχ' ἂν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται
ὀπτήρες εἰεν ἀγγέλων πεπυσμένοι. (185)
ἀλλ' εἴτ' ἀπήμων εἴτε καὶ τεθηγμένος 160
ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον,
ἄμεινόν ἐστι παντὸς εἵνεκ', ὦ κόραι,

superscripto. ὀχήμασιν M. 160 τεθειμένος M, corr. Pearson. τεθυμένος Turnebus. τεθυμένος Abresch, Porson. Haud male possis πεφλεγμένος: vide adnot. 161 ἡμῖν ξὺν ὀργῇ Oberdick scholio deceptus. 162 οὐνεκ' Heath,

σόνον *i.e.* πολεμικῶς ἐπορνύμενον. In Hom. Od. XXIV. 193 ἢ ἄρα σὺν μεγάλῃ ἀρετῇ ἐκτήσω ἄκοιτιν it is better to join σὺν to the whole ἐκτήσω-ἄκοιτιν than to ἄκοιτιν alone.

καμπύλοις denotes war-chariots, Homer's ἀγκύλον ἄρμα.

159. ὀπτήρες εἰεν πρὸς ἡμᾶς, implied motion, as in Cho. 570 δεῦρ' ἐποπτεύσαι. Hdt. VIII. 60 παρεῖναι ἐς τὸν Ἰσθμόν.

ὀπτήρες, not (as generally in verse) *speculatores*, but "eye-witnesses." "Spies" would not come with a large army. "Messengers have carried news of us, and now they come themselves to see". So ὀπτήρ in Antiphon 132, 33.

160. ἀπήμων, the reversion to the singular referring to στρατοῦ and ὄχλον, after the intervening ἀρχηγέται, is natural, if we remember that Danaus must have paused several times in this speech, commenting from time to time on the further progress of the Argives.

ἀπήμων, active, while in Ag. 554, Eum. 893 it is passive. Inf. 555 ἀπημάντω σθένει may have either sense, though best taken as active. So ἄλυπος, ἀσυνής, ἀβλαβής and such words generally. Cf. *formidolosus* &c.

τεθηγμένος. This correction of Pearson seems the easiest. In the moral sense cf. S. c. T. 715 τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ. Prom. Vinc. 311 εἰ δ' ὦδε τραχεῖς καὶ τεθηγμένους λόγους ῥίψει. Eur. Hipp. 689 ὀργῇ ξυντεθηγμένος φρένας. Ar. Rhet. III. 3 § 2 (quoting Alcidas) ἀκράτῳ τῆς διανοίας ὀργῇ τεθηγμένον.

For Porson's τεθυμένος, a word which

Photius explains as ὑπὸ πυρὸς ἐκκεκαυμένος, it is usual to quote Plato Phaedr. 230 A, where ἐπιτεθυμμένον is opposed to ἡμερώτερον. There, however, it is used etymologically with reference to Τυφών, and is a little strained for the purpose.

The claims of πεφλεγμένος are perhaps worth considering. Cf. Ar. Nub. 993 καὶ τοῖς αἰσχροῖς αἰσχύνεσθαι κἂν σκώπτῃ τίς σε, φλέγεσθαι. Plato Legg. 716 A νεότητι καὶ ἀνοῖᾳ φλέγεται τὴν ψυχὴν. S. c. T. 52 θυμὸς ἀνδρείᾳ φλέγων.

The word goes well with ὦμῃ, φλέγεσθαι being used (like φλεγμαίνειν) of the effect of diet, and ὠμός an ordinary epithet of raw or crude food. "Inflamed with undigested anger", appears stronger than "whetted with savage wrath", or, taking ὦμῃ ξὺν ὀργῇ with ἐπόρνυται, "rushes on with undigested wrath".

161. τόνδ' ἐπόρνυται στόλον. The Scholiast explains τὸν πρὸς ἡμᾶς (*i.e.* τόνδε) στόλον μετὰ ὀρμῆς ποιεῖται (*i.e.* ἐπόρνυται). His paraphrase is intended to mark στόλον as a cognate accusative. There is no question of a confusion between ὀργῇ and ὀρμῇ. Cf. Soph. Trach. 339 τοῦ με τήνδ' ἐφίστασαι βάσιν; Aj. 42 τί δῆτα ποίμναις τήνδ' ἐπεμπλῖπτει βάσιν; Dem. F. L. 392 ἀπήραμεν πρέσβειαν. Our Scholiast would probably have explained the first of these instances by διὰ τί τὴν πρὸς ἐμὲ βάσιν μετὰ σπουδῆς ποιεῖ;

162. εἵνεκ'. M gives εἵνεκα also in Prom. V. 345. This being the Ionic (and Homeric) form of ἔνεκα has *a priori* likelihood for tragedy. Dindorf reads οὐνεκα and maintains that ἔνεκα is

πάγον προσίζειν τῶνδ' ἀγωνίων θεῶν.
 κρείσσον δὲ πύργου βωμός, ἄρρηκτον σάκος. (190)
 ἀλλ' ὡς τάχιστα βάτε, καὶ λευκοστεφεῖς 165

Hermann, Dindorf. 163 τὸνδ' Turnebus. πάγῳ Pearson minus eleganter.
 164 κρείσσων M, in -ον correctum. κρείσσον cod. Guelf. 165 "Forsitan

the only true Attic form in prose, while in metrical composition, where the long syllable is required, οὔνεκα and not εἵνεκα is correct, the latter being due to copyists. But for this view there is no support, and Dindorf scarcely understood the difference between the Attic of prose and the "Attic" of tragedy. Three MSS. of Arist. Pax 210 also give εἵνεκα. The Lesbian is ἔνεκα (=ἐνεκα). Cf. νοῦσος, μοῦνος, ξείνος &c. in tragedy.

163. πάγον προσίζειν, cf. Pers. 204 βωμὸν προσέστην. Ag. 834 ἰὸς καρδίαν προσήμενος. Eum. 446 τὸ σὸν ἐφεζόμεν βρέτας. Paley quotes Eur. Frag. incert. 24 βωμὸν προσίζειν. The accusative is preferable to the dative since motion is implied.

ἀγωνίων, not from the sense ἀγών= ἀγορά "the great assembled gods", as some have understood (e.g. Eustathius on Il. XXIV. 1), but, as Hesychius says, ἀγῶνιοι=οἱ τῶν ἀγῶνων προσεστώτες. This meaning is evident from the facts that (a) Zeus, Apollo, Poseidon and Hermes are the deities specially enumerated, and these names correspond to the Olympian and Nemean (Zeus), the Pythian (Apollo), and the Isthmian (Poseidon) games; while Hermes is concerned in all alike: (b) if the meaning had been "the twelve greater gods", others of more importance than Hermes would have been named. We may at least suppose that offended Hera would have been propitiated, Artemis appealed to by virgins, and Ares invoked in view of the approaching Egyptians: (c) where the same epithet occurs in Ag. 513 those named are Zeus, Apollo and Hermes; and of these Apollo is called ὁ Πύθιος ἀναξ, and Zeus is ὑπατος χώρας i.e. lord

of Nemea: (d) wherever the word occurs elsewhere it has reference to contests. Cf. Plat. Legg. 783 A; where "we must struggle with passions" προσχωμένους Μούσαις τε καὶ ἀγωνίοισι θεοῖς (evidently a quotation) Pind. I. 1. 85. ὅς' ἀγῶνιος Ἑρμᾶς ἔπορεν ἵπποις Ol. VI. 135. Soph. Trach. 26 τέλος δ' ἔθηκε Ζεὺς ἀγῶνιος καλῶς: (e) ἐναγώνιος is applied to Hermes Pind. P. II. 20, on which place the Scholiast (explaining by ὡς τῶν ἀγῶνων προστάτης) quotes from Aeschylus ἐναγώνιε Μάλας καὶ Διὸς Ἑρμᾶ. See all the passage Ar. Plut. 1155—1163.

Games of less note than the four great festivals were held at Argos (as at Sikyon, Aegina, Megara &c.), v. Pind. Ol. XIII. 106. Their title was Heraea and Hecatombaea.

165. λευκοστεφεῖς ἱκτηρίας. See on v. 21. Cf. Cho. 1035. Dem. de Cor. 262 οὐχ ἱκτηρίαν ἔθηκε τριηράρχης οὐδεὶς παρ' ὑμῖν ὡς ἀδικούμενος. Liddell and Scott treat the word as an adjective with ῥάβδος understood. It is better to regard it as an abstract noun become concrete: κλάδος, not ῥάβδος, is the usual name of these branches of olive. The wool was by ritual white (the colour of purity). Eum. 43

ἐλαίας ὑψιγέννητον κλάδον
 λήνει μεγίστῳ σωφρόνως ἐστεμμένον,
 ἀργῇ τι μαλλῶ.

166. ἀγάλματ', "sacred", "dedicated" to Zeus the Merciful—in a sense ἀναθήματα. ἄγαλμα is a thing ᾧ ἀγάλλομεν τὸν θεόν, cf. Hom. Od. III. 437

ὁ δ' ἔπειτα βοῶς κέρασιν περιέχευεν
 ἀσλήσας, ἵν' ἄγαλμα θεᾷ κεχάροιτο ἰδοῦσα. None of these words are otiose, "the white suppliant boughs made holy to Zeus, the god of mercy"—these will ap-

ικτηρίας, ἀγάλατ' αἰδοίου Διός,
σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων,
αἰδοῖα καὶ γοεδνὰ καὶ τὰ χρεῖ' ἔπη
ξένους ἀμείβεσθ', ὥς ἐπήλυδας πρέπει, (195)
τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγὰς. 170
φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ,

τάχιστ' ἀμβάτε" Paley. 166 ἱκτηρίας M. Sonum gratiorem reddidit Victorius.
ἀγαλά τ' Klausen, Oberdick. 167 σεμνὸς M, corr. sec. man. συνωνύμων
M, corr. Auratus. εὐωνύμων aperte habuit Schol. ὀρθωνύμων Oberdick. Ne de
συννημμένων cogites vide adnot. 168 γοειδῆ M, corr. Robortellus. τὰ χρέα M,
corr. Turnebus. ζαχρεῖ Geel, Bamberger, alii. κοῦκ ἀχρεῖ Pearson. 170 "For-
tasse τὰς" Wecklein. 171 φθογγῇ libri omnes, corr. Pauw. ἐπέστω H. Voss.

peal to the feelings of the approaching host.

167. εὐωνύμων. The Scholiast had the true reading: ἀντέχεσθε τῇ δεξιᾷ τῶν ἀγαλαμάτων, τῇ ἀριστερᾷ τοὺς κλάδους κατέχουσαι. εὐωνύμων has its point, since the *right* hand would naturally be used in touching *sacred* things (the statues here), as it is used in treaties, vows &c. *συν-* and *εὐ-* are confused in *v.* 102, 189, 696. It is therefore unnecessary to read *e.g.* *συννημμένων* "clasped", a suggestion which presents itself among others.

168. αἰδοῖα. From the following words it is clear that the meaning is "calling for pity", not "bashful, modest": cf. *v.* 434 πολλῶν ἀκουσον τέρματ' αἰδοίων λόγων ("appeals for pity"), αἰδοίω πνεύματι *v.* 29.

In *v.* 470 αἰδοῖον πρόξενον the active sense "pitying", in Hom. Od. xv. 373 ἐφαγόν τ' ἐπιόν τε καὶ αἰδοίοισιν ἔδωκα the passive sense "pitied" appears.

τὰ χρεῖ'. The article is thus used when a class or category is vividly present to the speaker's mind. "There is a sort of words which are χρεῖα,—that sort you must use".

Cf. Soph. Aj. 312 ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησ' ἔπη. Eur. Phoen. 180 ποῦ δ' ὅς τὰ δεινὰ τῇδ' ἐφύβριζει πῶλει; χρεῖα ἔπη are the words of one who is χρεῖος.

Geel's ζαχρεῖ' is built upon the analogy

of ζάθεος, ζαπληθής, ζάπυρος &c., and on the frequent confusion of T and Z, but is less good.

169. ξένους. This form of double accus., analogous to κρύπτειν τινά τι, is uncommon with ἀμείβομαι. Usually we find either a dative of the person and accus. of the answer, or vice versa. The case is obviously simpler where the *acc.* *τεῖ* is a neuter pronoun *e.g.* Hdt. II. 173 ταῦτα τοὺς φίλους ἡμέψατο. With the present passage cf. Pind. P. IX. 68 τὸν δὲ Κένταυρος μῆτιν ἐὰν εὐθὺς ἀμείβετο.

170. τάσδ' ἀναιμάκτους φυγὰς—*i.e.* τάσδε τὰς φυγὰς, ὅτι ἀναιμάκτοί εἰσι. The adjective is in sense predicative. Cf. *v.* 6. "We are not ἐναγεῖς, *riaculares*". Not like Orestes Eum. 40 ἄνδρα θεομνητὴν | ἔδραν ἔχοντα προστρόπαιον, αἶματι | στάζοντα χεῖρας.

171. πρῶτα μὲν, a slight anacoluthon. We should look for φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασύ, ἔπειτα δὲ τὸ μὴ μάταιον, but, instead of ἔπειτα δὲ with the second quality which is to attend φθογγῇ, φθογγῇ is left and πρόσωπον dealt with. The order of the words plainly makes it impossible to render καὶ πρῶτα μὲν φθογγῇ ἐπέσθω τὸ μὴ θρασύ, (ἔπειτα) δὲ ἴτω κ.τ.λ. πρῶτα μὲν had in fact passed into a compound adverb=*ante omnia*, to which the δὲ-clause is only mentally supplied, the δὲ actually following being only connective. Cf. *v.* 385 and note.

τὸ μὴ μάταιον δ' ἐκ κατωποσώφρωνων
 ἔτω προσάπων ὄμματος παρ' ἡσύχου.
 καὶ μὴ πρόλεσχος μῆδ' ἐφολκὸς ἐν λόγῳ
 γένη· τὸ τῇδε κάρτ' ἐπίφθονον γένος.
 μέμνησο δ' εἴκειν· χρεῖος εἰ ξένη φυγάς.

(200)

175

172 μετώπω σωφρόνων M. μετωπωσωφρόνων cod. Par. μετωποσωφρόνων Porson, quo, cum manifestum sit quamobrem ipsum displiceat, usus tamen sum ad coniecturam meam: vide adnot. μεγιστοσωφρόνων M. Schmidt. σεσωφρονισμένων audacious Dindorf. ἐκ μετώπων σωφρόνων ἔτω προσέρπον Oberdick.

175 τριβῇ δὲ Oberdick pro τὸ τῇδε. ἐπίφθονον πέλει Weil. γυνή pro γένος Hermann. ἐπίψογον Burges. 176 εἶξεν ἢ M, corr. Sophianus. ἡ ξένη Dobree.

172. τὸ μὴ μάταιον = σεμνότης. ματαιότης is unsteadiness or lack of mental ballast, becoming either recklessness or lasciviousness. Eum. 336 αὐτουργίαι μάταιαι (of matricide), Soph. Trach. 565 (of Nessus with Deianira) ψαύει ματαίαις χερσίν.

κατωποσώφρωνων. Porson's μετωποσωφρόνων is very doubtful. Setting aside the savour of tautology in μέτωπον and πρόσωπον, it would seem that σωφρονομετώπων should be the form of the compound, if the emphasis is to lie upon the σωφροσύνη rather than on the μέτωπον. "A forehead-modest countenance" is an expression which does not commend itself. The conjecture in the text assumes a confusion of μετα- and κατα-, which in many MSS. are practically indistinguishable. v. Bast, Comment. Palaeog. p. 285 and Cobet Var. Lect. (Index). Inf. v. 303 καταπτύουσα should be read for μεταπτόουσα. The compound without a noun part is paralleled in S. c. T. 347 ἀκριτόφυρτος. Prom. Vinc. 450 ἀγνωρύτων. Cho. 425 ἀπριγδόπληκτα. For the meaning, cf. κατηφής, Thomson's "downcast modesty", and Spenser, Faery Q. IV. canto x. "and next to her sate goodly Shamefastness | Ne ever durst her eyes from ground upreare".

173. ὄμματος παρ' ἡσύχου. Cf. Spenser (loc. cit.)

Her name was Womanhood: that she exprest

By her sad semblant and demeanour wyse;

For steadfast still her eyes did fixed rest
 Ne roved at random after gazers' guyse.

174. ἐφολκός, "laggard". The active meaning ("drawing on") is more common. Thuc. IV. 108 τοῦ Βρασίδου ἐφολκὰ λέγοντος. The passive meaning is only found here and in Ar. Vesp. 268 οὐ μὴν πρὸ τοῦ γ' ἐφολκὸς ἦν, ἀλλὰ πρῶτος ἡμῶν ἡγείτ' ἂν ἄδων Φρυγίχον. See, however, ἐφολκίς, ἐφόλκιον. In Hdt. III. 105 οἱ ἐπελκόμενοι are the stragglers.

175. ἐπίφθονον. The Argives had a special reputation for brevity of speech, cf. v. 247. Pind. I. VI. (v.) 58 τὸν Ἀργείων τρόπον εἰρήσεται πᾶς ἐν βραχίστοις. Soph. Frag. 411 μῦθος γὰρ Ἀργολιστὶ συντέμνειν βραχύς. Cic. Brut. 50 quis enim Argivum oratorem scit fuisse? This was a characteristic shared by Sparta: cf. λακωνίζειν. Hermann's question "Unde didicit Danaus, qui modo Argos venit, pronos ad vituperandum esse Argivos?" is ridiculous. Besides the fact that countries acquire a reputation abroad, it is sufficient if Aeschylus and the Athenians had heard of it. It is Aeschylus who speaks in Danaus. The meaning, however, is not "pronos ad vituperandum", but "pronos ad irascendum, invidendum". Cf. Ap. p. 39 τὸ θεῖον ἐπίφθονον ("apt to take offence"). ἐπίφθονον = φθονερόν, and φθόνος = "offence" Eum. 686 Ἀμαζόνων... δὲ ἦλθον Θησέως κατὰ φθόνον. Hdt. I. 32 τὸ θεῖον πᾶν ἐστι φθονερόν.

θρασυστομείν γὰρ οὐ πρέπει τοὺς ἥσσανας.

ΧΟ. πάτερ, φρονούντως πρὸς φρονούντας ἐννέπεις·

φυλάξομαι δὲ τάσδε μεμνήσθαι σέθεν (205)

κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.

180

ΔΑ. μή νυν σχόλαζε· μηχανῆς δ' ἔστω κράτος.

178 φρονούντος M, corr. sec. man. φρονῶν τοι F. W. Schmidt. Deinde φρονούσας Turnebus. φρονούσαν Dindorf. 179 φυλάξομεν Turnebus, Auratus. τάσδ' ἀμνημονεῖν Bamberger, loci structuram non intellegens. 181—195 Desunt personarum notae in libris. Alii alio ordine versus 181—185 disposuerunt (vide adnot.), dum v. 184 ἴδοιτο δῆτα post ἴδοι (v. 180) continuo sequi debere pro certo habent. Distributione tamen sua cuique facta, necesse est aut hiatum alicubi notent aut sensum nescio quid claudicare fateantur. 181· μὲν M. μηχανῇ δ' ἔστω κράτους Schwerdt. ἔστω τάχος Blomfield. "Fort. μηχανῆς δραστηρίῳ" Wecklein. Multa proponi possunt, e.g. μὴδ' ἀνῆς ὅτου κράτος (sc. ὑμῖν ἔστι), sed nil causae est

178. φρονούντας, the masculine, as the Danaids are speaking of themselves objectively.

179. Construe φυλάξομαι δὲ τάσδε κενὰς ἐφετμάς σέθεν, (ὥστε) μεμνήσθαι (αὐτῶν), rather than φυλάξομαι μεμνήσθαι ἐφετμάς. φυλάσσεσθαι with infinitive is apparently only found either with the negative or with an implied negative, i.e. in the sense φυλάσσεσθαι μὴ, e.g. Antiphon 124, 37 φυλάσσεσθαι μηδένα βαλεῖν. The only instance quoted by the lexicons to support the positive use φυλάσσεσθαι μεμνήσθαι (cavere ut) is a misquotation and a direct instance to the contrary, viz. Hdt. VII. 5 ἵνα τις ὕστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι (i.e. φ. μὴ). φυλάσσεσθαι with noun in the sense φυλάσσεσθαι ἐν θυμῷ (Hes. Opp. 489) is common: cf. Hes. Opp. 261 ταῦτα φυλασσόμενοι, βασιλεῖς, ἰθύνετε μύθους.

181—195. The order of the MSS. is more satisfactory than any of the re-arrangements attempted by commentators. It is only requisite to distribute the lines properly between the speakers. Most editors since Burges assume (what is at first sight very plausible), that v. 184 ἴδοιτο δῆτα ought to follow immediately upon Ζεὺς δὲ γεννήτωρ ἴδοι, just as σύγγνωίτο δῆτα (v. 190) follows immediately upon συγγνώη (v. 189), and as Eur. El. 676 δὸς δῆτα follows immediately upon νί-

κην δὸς ἡμῖν (675). Yet inf. 332 ἴδοιτο δῆτα stands without any reference whatever to any preceding verb of seeing. It is true that in v. 332 the subject θέμις is added, while in v. 190 and Eur. El. loc. cit. the subject is understood from the preceding words, as it must be in v. 184. Yet such subject can be equally as well supplied from ὦ Ζεῦ (v. 183) as from Ζεὺς ἴδοι of v. 180. Hermann, followed by Paley, disposes the verses in the order 180, D. 184, Cho. 182, D. 181, Cho. 183, D. 185, Cho. (lacuna of one line), D. 186, Cho. 187, Dan. 188 &c., an arrangement both arbitrary and unsatisfactory. Oberdick, again, places v. 185 after 184 but both before 181; with a lacuna between 184 and 185. There is no ground for the assertion that "the whole of this dialogue is disjointed and disarranged in the MSS." The πρῶτον ψεύδος of editors lies in the above-mentioned notion that ἴδοιτο δῆτα must follow directly on ἴδοι, and they have been further misled by the assumption that the whole dialogue must be stichomuthic.

181. μηχανῆς δ' ἔστω κράτος, i.e. μηχανῆς δ' ἐξέστω κρατεῖν, "let us make sure of our means of defence". Cf. inf. 808 βαῖνε φυγῇ πρὸς ἀλκάν. The μηχανῇ is the shelter of the sanctuary, of which they must make sure before the Argives arrive.

ΧΟ. θέλοιμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν.

ὦ Ζεῦ, κόπων οὔκτειρε μὴ ἀπολωλότας.

ΔΑ. ἴδοιτο δῆτα πρευμενοῦς ἀπ' ὄμματος.

κείνου θέλοντος εὔ τελευτήσῃ τάδε.

(210) 185

καὶ Ζηνὸς ἴνιν τόνδε νῦν κικλήσκετε.

cur quicquam mutetur.

182 σοῦ Stanley.

183 ἰὼ Ζεὺς M. ἰὼ Ζεῦ sec.

man. et ceteri cod.

186 ὄρνιν M. ἴνιν reposui : idem coniecisse sed repudias

182. ἤδη, emphatic: "you say, do not delay: I am ready *this moment* to come where *you yourself* (σοὶ) are". The unusual position occupied by the Chorus on the stage itself is thus explained (and in a manner apologised for).

σοί, for the dative cf. Fr. 101 ἀμφωτίδες τοι τοῖς ἐνωτοῖς πέλας. Hermann Opusc. I. p. 254 illustrates the difference of conception (genitive and dative) by *prope ab* and *prope ad*.

183. ὦ Ζεῦ, an adjuration made after a pause, which occurs while the Chorus is ascending the steps. The Danaids having arrived on the πάγος address the greatest of the ἀγώνιοι θεοί.

κόπων οὔκτειρε, cf. Ag. 1321 οἰκτείρω σε θεσφάτου μόρου. So οἰκτίζω, εὐδαιμονίζω, ζηλῶ &c.

μὴ ἀπολωλότας, the masculine participle perhaps not objective, but as including Danaus. The sense is πρὶν ἀπολέσθαι ἡμᾶς (i.e. ἕως ἔτι σῶ ἔσμεν). μὴ belongs to the imperative. In point of orthography, synecphonesis rather than aphaeresis should be indicated, as inf. 704 μὴ ἀμελεῖν θεῶν. Eum. 85 οἶσθα μὲν τὸ μὴ ἀδικεῖν. Cho. 918 μὴ ἀλλά. Others write in crasis μὴδικεῖν or μάδικεῖν. Dindorf claims aphaeresis before ε (e.g. μὴ 'κδοὺς inf. 312, μὴ 'ξαιρήσεται inf. 892), crasis before α (e.g. μᾶλλά, which, he says, is found in MSS. and recognised by grammarians), and synecphonesis in μὴ οὐ. In Aeschylus, however, MSS. give only the full form μὴ ἀλλά. It is obvious that in combinations like μὴ ἀλλά and μὴ οὐ, more still in ἢ οὐ, ἢ εἰ, both words must have remained distinctly intelligible. Whatever the pronunciation, it is safer to

write μὴ ἀπολωλότας than either μὴ 'πολωλότας or μάπολωλότας.

185. κείνου, if *he* be willing, none else can prevent it.

186. Ζηνὸς ἴνιν. This conjecture has been previously given by Kiehl. It does not, however, appear to have found acceptance. The vulgate ὄρνιν is explained by the Scholiast as τὸν ἥλιον· ἐξανίστησι γὰρ ἡμᾶς ὡς ὁ ἀλεκτρύων. Oberdick remarks that the effigy of Helios would be accompanied by a cock, which, according to Pausanias (v. 25. 5) was his sacred bird—ἥλιον δὲ ἱερὸν φασιν εἶναι τὸν ὄρνιθα, καὶ ἀγγέλλειν ἀνέιναι μέλλοντος τοῦ ἡλίου. Paley fancies a connexion between ἀλέκτωρ and the Homeric name of the sun 'Ηλέκτωρ. Pausanias further (ii. 18. 3) tells us that there was an altar of Helios by the Inachus. This seems to be the case for ὄρνιν, but it is a very weak case.

(1) The explanation of the Scholiast has no weight, since it was evidently made to suit the words Ζηνὸς ὄρνιν and the following καλοῦμεν αὐγὰς ἡλίου. If ὄρνιν is the cock that wakes us, Ζηνὸς ὄρνιν may be either metaphorically the cock that awakes Zeus, as the biped does mortals, or else the celestial cock of Zeus as opposed to the common earthly bird. It is of course possible to call the sun that awakes us "the chanticler of Zeus", but as a matter of taste it seems scarcely desirable to do so. The metaphor is not only farfetched, but also halts, since the cock awakens us with his *voice*. The sun does indeed awake the cock, cf. Soph. El. 17

ὡς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας
ἐφ' αὐτὸν κινεῖ φθέγματ' ὄρνιθων σαφῆ,

ΧΟ. καλοῦμεν αὐγὰς ἡλίου σωτηρίους
ἀγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν.

-se reperio Bambergerum. κικλίσκεται M. κικλήσκειται sec. man. corr. Robortellus.

and the cock awakes men, Ar. Vesp. 816 ἴνα γ', ἣν καθεύδης ἀπολογουμένου τινός, ἔδων ἀνωθεν ἐξεγείρη σ' οὐτοσί: but to call the sun in consequence "the cock of Zeus" does not sound like Aeschylus. If Helios is here at all, he is the personified Helios, not the common noun "sun", and even if "chanticleer of Zeus" suited the latter, it would not suit the proper noun.

(2) Ζηνὸς ὄρνιν without qualification would almost necessarily mean the eagle. Soph. Fr. 760 ὁ σκηπτροβάμων ἀετός, κύων Διός. Prom. V. 1022. II. XXIV. 310 αἰετὸς ὅστε σοι αὐτῷ φίλτατος οἰωνῶν. *Iovis ales* in Latin frequently.

(3) Helios in his earlier character as distinct from Apollo is not an ἀγώνιος θεός. On the other hand, Helios and Apollo are frequently identified; but in such cases the name is Apollo, not Helios. The following verse (187) may therefore naturally form part of an invocation to Apollo, who is regarded as (among other things) *the god of ἡλίου*, not as Helios. But Apollo is not "the cock of Zeus".

(4) Pausanias' statement about the sacredness of the cock to the sun may be true (despite its being also sacred to Aesculapius), but does not bear upon the argument. The cock is sacred to Aesculapius, but Aesculapius is not therefore the cock of Zeus.

(5) We have nothing to do with the Ἥλιον βωμός or with the Inachus. We are concerned with a κοινοβωμία of ἀγώνιοι θεοί in a different part of Argos.

Perhaps none of these far-fetched explanations of ὄρνιν would have been attempted except for the following line, in which the Chorus proceed to call upon the *sun*. The sense runs "Having called on Zeus, next call on this his son".

187. αὐγὰς ἡλίου—ἀγνόν τ' Ἀπόλλω.

T. S.

τε is exegetical, as in v. 55 (q. v.), and would be far too weak if introducing a new divinity of the catalogue. After Zeus we have (v. 186) καὶ τόνδε νῦν..., in v. 191 τὸν οὖν ἔτ' ἄλλον..., in v. 194 Ἑρμῆς ὅδ' ἄλλος..., each being introduced in a marked manner. For the identification of Apollo and the sun cf. S. c. T. 857 τὰν θεωρίδα, τὰν ἀστιβῆ Ἀπόλλωνι, τὰν ἀνάλιον.

In Choeph. 986 Ἥλιος is called to be a witness—

ὥς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ, and when he does so appear, it is as Apollo. Cf. Ag. 508

νῦν χαῖρε μὲν χθών, χαῖρε δ' ἡλίου φάος, ὑπατός τε χώρας Ζεύς, ὁ Πύθιός τ' ἀναξ, i. e. first the land and the sun, and then their presiding deities. Oberdick quotes a fragment of Euripides

ὦ χρυσοφεγγές Ἥλι', ὥς μ' ἀπώλεσας, ἔθεν σ' Ἀπόλλων' ἐμφανῶς κλήσει βροτός.

The mention of the sun's rays here is probably prompted by some conventional representation of solar rays upon Apollo's statue. Cf. Apoll. Rhod. IV. 727. Verg. Aen. XII. 162 tempora circum | aurati bis sex radii fulgentia cingunt | solis avi specimen.

σωτηρίους. As applied to Helios, the adjective would be deficient in point, but is particularly appropriate to Apollo, who is *par excellence* the god of help and healing, παιάν, ἀκέσιος, ἀλεξίκακος, ἀποτρόπαιος, προστατήριος, ἐπικούριος, σωτήρ. The word is both epithetic and proleptic.

188. ἀγνόν, a special reason for calling upon him. "Though exiled, he is the god of purity: we, though exiles, are pure, nay, our exile is for purity's sake". ἡλίου and φυγάδ' ἀπ' οὐρανοῦ are in a manner contrasted. "The god

εἰδὼς ἂν αἶσαν τήνδε συγγνοίῃ βροτοῖς. (215).

ΔΑ. συγγνοῖτο δῆτα καὶ παρασταίῃ πρόφρων. 190

ΧΟ. τίν' οὖν κικλήσκω τῶνδε δαιμόνων ἔτι;

ΔΑ. ὁρῶ τρίαῖνάν τήνδ' ἀνακτος Ἴσθμίου.

ΧΟ. ἀλλ' εὖ τ' ἔπεμψεν εὖ τε δεξάσθω χθονί.

ΔΑ. Ἐρμῆς ὅδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις. (220)

189 εὐγνώη M. συγγνώη Turnebus, quae nil nisi epica forma est modi subiunctivi. συγγνώη Lobeck (Phryn. p. 347). 190 σύγνοιτο M, corr. Victorius. γένοιτο Naber. 191 κικλήσκω M. 192 τήνδε, σημεῖον θεοῦ M et omnes editt. Vix requirunt Danaides ut, inter δαίμονας stantes et eos δαίμονας iam nuncupantes, discant *deum aliquem* significari: vide adnot. Posses τήνδε γ' Ἴσθμιου θεοῦ. 194 πομπὸς Ἑλλήνων νόμοις Wecklein. 195 ἐλευθέροις

who rules the sun in heaven was once an exile on earth".

θεόν, i.e. θεόν περ ὄντα (v. Eur. Alc. 2), and used in forcible antithesis to βροτοῖς.

The allusion is of course to his banishment from heaven for slaying the Cyclopes (Eur. Alc. 5), or, as the Scholiast on that place says, the serpent Pytho.

189. εἰδὼς, &c. Bothe compares Verg. Aen. i. 630 Non ignara mali miseris succurrere disco.

190. συγγνοῖτο, for the change of voice cf. ἔδοιτο (184) and ἔδοι (180). Cho. 406 ἴδετε πολυκρατεῖς Ἀραῖ... ἴδεσθ' Ἀτρεΐδαν τὰ λολίπ'. Paley compares Herod. vi. 92 συγγρόντες... συνεγινώσκοντο. According to Veitch the word in our text is the only instance of the middle (except in the future) of γινώσκω in Attic. The middle forms of present and imperfect are confined to the Ionic of Herodotus.

192. The MS. reading τήνδε, σημεῖον θεοῦ can hardly be right. It is strange that commentators have not remarked upon the obvious flatness of the two last words. The Danaids would not require to be told that the trident "betokens a god", for they have already recognised the statues as those of the ἀγώνιοι θεοί. They have called on Zeus and Apollo, and they ask "whom next?" Danaus replies "I see yonder a trident, the sign of..." What? "a god"! Surely some epithet, e.g. ποντίου, ἱππίου would be

required with θεοῦ, to betoken Poseidon.

"I see yonder a trident, the sign of the 'sea-god'" is something: "the sign of a god" is meaningless. Danaus knows well *what* god the trident signifies. The gods being here regarded as ἀγώνιοι, the special epithet suited to Poseidon would naturally be the one distinctive of his festival—the Isthmian games. As Apollo is Πύθιος and Zeus is Νέμειος, so Poseidon was called Ἴσθμιος. If the poet wrote ΙCΘΜΙΟΥ it is not difficult to see how this would become CΙΜΙΟΥ, and thence CHMEIOY by itacism. θεοῦ may be due to a gloss on ἀνακτος or to a metrical correction of ἀνακτος σημεῖον; but it is more scientific to suppose that the corrupt CHMEIOY was read as CHMEI' ΘΥ, i.e. σημεῖον θεοῦ, and ἀνακτος excluded.

That the gods are represented by statues and not merely by signs, e.g. a trident, is manifest from the subsequent threats of the Danaids to "hang themselves upon these gods", and other indications *passim*. The Scholiast's ἐν γραφῇ is a mistake.

194. Ἐρμῆς ὅδ' ἄλλος, "here again is Hermes". Cf. S. c. T. 424 γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου | μείζων ("here is another, a giant"). Eur. Ion 161 ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος (the last bird having been an eagle). The rendering "the other yet remaining is Hermes" is

ΧΟ. ἀλλ' εὐρεθεῖς νῦν ἐσθλὰ κηρυκεύτω.

195

ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν
σέβεσθ', ἐν ἀγνῶ δ' ἐσμὸς ὡς πελειάδων

νῦν M. Vim suam loco reddidi. ἀλλοθρόους Burges. νῦν plerique. 196 τήνδε
Stanley. 197 δεσμὸς M; corr. Auratus. 198 ἕζεσθαι κρέκω M. (κεκρέκω

opposed by these instances, as well as by the fact that there was evidently a large number of other statues (*v.* Introduction).

τοῖσιν Ἑλλήνων νόμοις. There was an Egyptian analogue of Hermes called Thuth, not represented like the Greek Hermes in a phallic form (which form is here euphemistically alluded to in the words "as the Greeks represent him"). It is altogether uncertain whether Aeschylus knew of this Thuth and the resemblance. As represented at the games Hermes would have the old and Panhellenic embodiment, and not the local Athenian form. The former, which was bearded, with no hands and feet and in a phallic attitude, is stated by Hdt. (II. 51) to have been borrowed from the Pelasgians. The Athenian custom was to call any square pillar surmounted by a head and with τὰ αἰδοῖα a Hermes. Cf. ἡ τετράγωνος ἐργασία, Thuc. VI. 27. By the addition of these words Danaus does not contrast the Greek with the Egyptian, as the Scholiast thinks (ὡς τῶν Αἰγυπτίων ἄλλως αὐτὸν γραφόντων), but in a way apologises for the form which might shock his daughters.

195. ἐλευθέρους of MSS. is absolutely pointless. Paley and Oberdick paraphrase by ὥστε ἐλευθέρους εἶναι, and the former connects κηρυκεύτω with κηρύσσειν in the sense of selling, *i.e.* "but may he, as the crier of the sale, cry that we are free"—a sense scarcely worth the effort required to obtain it. It is as an ἀγώνιος θεός that Hermes is present, and κηρυκεύτω in its present setting could only refer to Hermes' function as the κῆρυξ who ἀναγορεύει τὰς νίκας. Now in answer to Danaus, when he speaks of Poseidon, the Chorus replies ἀλλ' εὖ τ'

ἔπεμψεν &c.; so here, when he speaks of Hermes they reply ἀλλ' ἐσθλὰ κηρυκεύτω. Burges' ἀλλοθρόους is not without some meaning: "may the Hermes of the Greeks, the herald, be the herald of good to those of another tongue"; but nearer to the MSS. and infinitely stronger in sense is to read ΕΥΡΕΘΕΙC for ΕΥΘΕΡΟΙC. When a good thing is found unexpectedly, that εὕρημα is a ἔρμαιον, and it was usual to cry κοινὸς Ἑρμῆς "shares in the luck" (*v.* Cope on Arist. Rhet. II. 24 § 2) to the finder. Cf. Theoc. Char. XXX. εὕρισκομένων χαλκῶν ἐν ταῖς ὁδοῖς...ἀπαιτῆσαι τὸ μέρος, κοινὸν εἶναι φήσας τὸν Ἑρμῆν. Hermes ἐριούνιος is here blended with Hermes κῆρυξ. "We have fallen in with Hermes (excellent luck!), may he herald success to us".

196. πάντων, there are many others included in the festival honours, though not special patrons of celebrated games. πάντων is emphatic, "*in short*, all".

κοινοβωμίαν. From the abstract "community of altar" are derived the concrete meanings (1) κοινὸν βωμὸν "the common altar", (2) the place in which the common altar stands (cf. λατομία, ξυνοικία, &c.). The former is the meaning here, the "common altar" being the thymele. Altars were raised to two, twelve, or all the gods: cf. Pind. Ol. x. 69 &c., Ol. v. 5 βωμοὺς ἐξ διδύμων (at Olympia). Hermann compares Strabo XIII. p. 923 βωμὸς τῶν δώδεκα θεῶν, and in Pausanias v. 15 (init.) it is said ἔστιν οὖν βωμὸς ἐν τῷ οἰκῆματι θεοῖς πᾶσιν ἐν κοινῷ. Gods so associated were called σύμβωμοι (Plut. II. 492 c, Strabo 672).

197—203. These lines are marked by a curious confusion, both of metaphor

Ἰξεσθε κίρκων τῶν ὁμοπτέρων φόβῳ,

cod. Par.). In margine Ἰξεσθε κέρκω adscriptis sec. man. Corr. Robortellus. Com memorare licet genus quoddam esse accipitrum qui πέρκοι nominentur. 199 ἐχ-

with simile and also of the literal with the metaphorical. The literal notion (of the *persons*) makes a heavy strain upon the metaphor. A literal translation will shew this: "and upon holy ground sit ye, like a flock of doves, from fear of hawks of the same plumage, kindred who are hostile and defile the race. Were bird to eat of bird, how could he be pure? and how, marrying an unwilling bride from an unwilling sire, could he become pure? Nay, not even in Hades, &c." Thus (1) Ἰξεσθε κίρκων φόβῳ (metaphor) is interrupted by ἐσμὸς ὡς πελειάδων (simile), (2) the sons of Aegyptus are ὁμόπτεροι with the Danaids, but hawks are not ὁμόπτεροι with doves in the same sense, but only in the wider sense of being "winged things". Similarly δμαίμων and γένος (v. 199) are properly applicable to the relationship of the cousins, but only in the widest sense to the relationship of hawks and doves. The common notion is and was that cannibalism (so to speak) is only regarded as such among birds, when they are members of the same species (hawk and hawk, &c.), not when the species differ as much as those of hawks and doves. Yet from vv. 199, 200 Aeschylus must be understood to look upon any bird devouring a bird as a cannibal. In Quaest. Rom. § 93 Plutarch quotes v. 200 in the following connexion: πετεινοῦ γὰρ οὐδεὶς ἐώρακε γύπα γενόμενον, ὡς ἀετοὶ καὶ ἰέρακες τὰ συγγενῇ διώκουσι καὶ κόπτουσι· καίτοι κατ' Αἰσχύλον, "Ὀρνιθος ὄρνις κ.τ.λ. In vv. 201—203 the reference is wholly to the persons, though the grammatical subject is still ὄρνις. A bird cannot be married or be tried in Hades. This confusion of course could be remedied by the change of πῶς to τίς, but a critic will rather accept the laxity than venture on the change.

197. ἐν ἀγνῶ. This use of neuter ad-

jective (denoting position) without article and noun is rarer in Greek than in Latin, and seems to be almost confined to notions of safety and ease, or the contrary. Cf. Theoc. xv. 73 θάρσει, γύναι· ἐν καλῶ εἰμές. Thuc. vii. 77 ἐν ἐχυρῶ εἶναι; iv. 18 ἐς ἀμφίβολον; iv. 97 ἐν βεβήλῳ. So ἐν ἀσφαλεῖ, ἐξ ἀσφαλούς, ἐν καθαρῶ.

Doves were apparently the only birds allowed in sacred precincts: cf. Eur. Ion 1196 πτηνὸς εἰσπίπτει δόμοις | κῶμος πελειῶν. Λοξίου γὰρ ἐν δόμοις | ἄτρεστα ναλοῦσ', and ibid. 154—178.

ἐσμὸς ὡς πελειάδων, i.e. Ἰξεσθε, ὡς ἐσμὸς π. Ἰζεται φόβῳ κίρκων. But, as often in Greek, the action and circumstances of the simile are confused with the action and circumstances of those to whom the simile has reference. Cf. Cho. 505

παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι
θανόντι· φέλλοι δ' ὡς ἄγουσι δίκτυον.

i.e. ἄγουσι δὲ (viz. τὸν οἶκον), ὡς φέλλοι ἄγουσι δίκτυον. Soph. Aj. 168 (quoted by Conington)

παταγοῦσιν ἄτε πτηνῶν ἀγέλαι·
μέγαν αἰγυπιὸν δ' ὑποδείσαντες
σιγῇ πτήξειαν.

197—198. πελειάδων—κίρκων. πελειάς (or πέλεια) the emblem of timidity, and κίρκος its traditional foe. Cf. τρήρων "the trembler", and e.g. Il. xxii. 139

ἥντε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν
ρήϊδ' ὡς ὄμνησε μετὰ τρήρωνα πέλειαν.

Prom. V. 856 (of these same persons) κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι. A special epithet of the falcon (ἱρηξ) is φασσοφόνος (Il. xv. 238), and this afterwards became a noun to denote a particular species of ἱρηξ (Arist. H. A. ix. 12, 4).

ἐχθρῶν ὁμαίων καὶ μαινόντων γένος. (225)
 ὄρνιθος ὄρνις πῶς ἂν ἀγενέοι φαγών; 200
 πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα
 ἀγνὸς γένοιτ' ἄν; οὐδὲ μὴ ἔν' Αἰδου θανὼν
 φύγη μάταιον αἰτίαν πράξας τάδε.

θρῶς ὁμαιμον καταμαινόντων γένος Hermann, quod quidem vix Aeschylum sonat. Vide tamen v. 955. 200 Sic laudat hunc versum Plutarchus Quaest. Rom. 286 c et Romul. c. 9. ἀναινεύοι praebebat M, a Turnebo primo correctum. θιγῶν coniciat quisvis. 201 τίς δ' ἂν Burges. γάμων M, corr. Robortellus. Ceterum πατρὸς Oberdick a scholiasta suo iterum deceptus. 202 μὴν M, corr. Turnebus. 203 μάταιον αἰτίας M. αἰτίαν edidi. Eodem sensu ματαλούς Tournier.

199. ἐχθρῶν κ.τ.λ. ὁμαίων is best taken as the noun and ἐχθρῶν κ.μ.γ. as its adjectival expansion.

μαινόντων, as used of the sons of Aegyptus, refers to the ἀσεβῆ γάμον of v. 9 (vv. 30, 40), and is explained in v. 201. Their conduct involves an ἄγος.

200. ὄρνιθος κ.τ.λ. The line is quoted in this form by Plut. Quaest. Rom. (just cited). Paley should scarcely say that μέρος τι is understood. The genitive notion is independent of such subaudition. (The same genitive Xen. An. iv. 8. 20 ὅσοι ἔφαγον τῶν κηρίων.) The verb φαγεῖν is rare in tragedy, and Elmsley (Eur. Med. 1156) was for confining it to Satyric plays. It occurs frequently in the Odyssey, and belongs also to Aristophanes and Plato. In the tragic poets it is found in Eur. Cycl. 336 (Satyric), Soph. Fr. 149 (Satyric), and Soph. Frag. incert. 777

δαφνὴν φαγὼν ὀδόντι πρὶε τὸ στόμα.

(where the metre indicates a Satyric composition). There is accordingly some ground for conjecturing θιγῶν, which has the sense of attacking (Eur. Bacch. 1183) and also of sexual intercourse (Eur. Hipp. 1044).

201. γαμῶν, the present of action with a continuing result or relation. Cf. νικῶν, ἀδικῶν, τίκτουσα, φεύγων, &c. The present and aorist are combined in Eur.

Med. 606 τί δρῶσα; μὲν γάμοῦσα καὶ προδοῦσά σε;

ἄκουσαν ἄκοντος πάρα, similarly ἐκ and ἀπό. Eur. Andr. 975 ὡς φίλων μὲν ἂν γήμαιμι ἀπ' ἀνδρῶν, ἔκτοθεν δ' οὐ βραδίως. Ibid. 1279 κἄτ' οὐ γαμέιν δῆτ' ἐκ τε γενναίων χρεῶν, δοῦναί τ' ἐς ἐσθλοῦς. Hdt. iii. 88, Theogn. 189, Rhés. 169.

παρὰ, in particular cf. Plato Pol. 310 c γαμοῦσί τε παρὰ τούτων καὶ τὰς ἐκιδδομένας παρ' αὐτῶν εἰς τούτους ἐκπέμπουσι.

203. φύγη μάταιον αἰτίαν, "be prosecuted on an empty charge". This correction appears easiest and best in sense. The vulgate itself is perhaps not absolutely untranslatable. μάταιον might possibly be regarded as an adverb, with φύγη αἰτίας in the legal sense. This adverbial use is, however, unsupported. In any case φεύγειν αἰτίαν in such a context must mean *reus fieri criminis*, not *effugere crimen*. In Soph. Phil. 1404 αἰτίαν δὲ πῶς Ἀχαιῶν φεύξομαι; surely means "and how shall I look when the Achaeans arraign me for it?" Cf. Hdt. vii. 214 φεύγοντα τὸν Ἐπιάλην ταύτην τὴν αἰτίην. For μάταιον feminine cf. Ag. 1151 ματαλούς δύας. Cho. 82 ματαλοῖσι τύχαις. Eum. 337 αὐτουργλαί μάταιοι.

The ματαλὸν αἰτίας of Schütz = ματῶν αἰτίας ("escape being accused of μάταια"), with which Weil would compare e.g. γραφὴ παρανόμων.

κακεῖ δικάζει τὰπλακήμαθ', ὡς λόγος, (230)

Ζεὺς ἄλλος ἐν καμουσιν ὑστάτας δίκας.

205

σκοπεῖτε κάμειβεσθε τόνδε τὸν πρόμον

ὅπως ἂν ὑμῖν πράγος εὖ νικᾷ τόδε.

BA. ποδαπὸν ὅμιλον τόνδ' ἀνελληνόστολον

ματαίων Schuetz; μάταιος Abresch.

204 ταπλα . εν . μαβως M, corr. Victorius.

τὰμπλακήμαθ' Canter, Hermann. Est qui τάνθάδ' ἐργμαθ' (i.e. τὰ ἐνθάδε ῥεχθέντα) proponere in animo habebat.

205 ἄλλος οὖν Enger. ὑστάταις δίκαις Bothe,

minus eleganter.

206 τόπον M. Ipse correxi. Stanleii τρῶπον vulgo recipiunt.

Versus aliquot excidisse putavit Hermann.

208 Deest personae nota. ἀνέλ-

204. κακεῖ. A particle e.g. γὰρ might have been expected. Its omission is to be explained either (1) by regarding the whole οὐδὲ μὴ...κακεῖ as = φεύξεται αἰτίαν τῶνδε ἐν "Αἰδου, καὶ ἐκεῖ δικάζει κ.τ.λ. or (much better) (2) by understanding κακεῖ as very emphatic: "even there", as well as in the upper world. ἐκεῖ has its well-known sense "in the other world". Cf. Eur. Med. 1073 εὐδαιμονοῖτον ἄλλ' ἐκεῖ τὰ δ' ἐνθάδε | πατήρ ἀφείλετ'. Eur. Hec. 418. Cho. 355, 358. Plato Rep. 330 E. In Ar. Ran. 1461, the speakers being in Hades, the sense is humorously reversed

ἐκεῖ φράσαιμ' ἂν· ἐνθαδὶ δ' οὐ βούλομαι.

The question as to the forms ἀπλάκημα, ἀμπλάκημα scarcely admits of settlement. Porson and Elmsley (Eur. Med. 1115) decide for the former in all cases, Hermann Op. III. 145 for the latter. In Eum. 934 ἀπλακήματα is required in anapaests, and the form being thus assured to Aeschylus, it is best to abide by the MSS.

205. Ζεὺς ἄλλος. See on v. 134.

ὑστάτας δίκας, the double accusative as in Eum. 231 δίκας μέτειμι τόνδε φῶτα. In Eur. Bacch. 346 Elmsley rightly corrects τόνδε τὸν διδάσκαλον | δίκην μέτειμι for δίκη. For the general reference cf. Pind. Ol. II. 64 τὰ δ' ἐν τᾷδε Διὸς ἀρχᾷ ἀλιτρά κατὰ γὰς δικάζει τις.

206. τόπον of MSS. is indefensible. Wellauer explains "huc vos conferte", but the Danaids have already seated themselves (v. 182 sqq.). Stanley's

τρόπον is said to mean "respondete *hunc in modum quomodo causa vestra vincat*" which practically means that τόνδε can = τοιοῦτον. The approach of the king, whose speech begins in v. 208, should be marked in some manner, and Paley suggests a lacuna of such a line as ἄλλ' εἰσορῶ γὰρ τῇσδ' ἄνακτα γῆς πέλας. Danaus, however, does not know or assume that the person about to enter is ἄναξ (see his question inf. 221). The same sense, without this objection, is obtained by reading πρόμον (another instance of confusion of μ and π). Pelagus is to Danaus the "foremost man" only.

207. ὅπως ἂν, depends upon the combined meaning of σκοπεῖτε κάμειβεσθε, "take care and (=to)..." the Plautine vide et...for vide ut...

πράγμα τόδε, "your cause", cf. Eum. 477 μὴ τυχοῦσαι πράγματος νικηφόρου, and inf. 329.

208. ἀνελληνόστολον. The Scholiast gives τὸν οὐχ "Ἑλληνα κατὰ στολήν, from which Paley gathers that he read ἀνέλληνα στολήν. Rather he was explaining by κατὰ the construction, and by στολήν the meaning, of στόλον with ἀνέλληνα, so that no one might take the latter as an epithet of the former in the sense "a foreign company". Bothe's compound is far from "incredible" in Aeschylus the κομποφακελορρήμων (Ar. Ran. 839). ἀπειρόδακρυς, ἐπασσυντεροτριβής, ἀτιμοπενθής, ἀκριτόφυρτος are at least as bold, and the difference between ἀνελληνόστολος and νεβριδόστολος for instance is in-

πέπλοισι βαρβάροισι καὶ πυκνώμασι (235)
 χλίοντα προσφωνοῦμεν; οὐ γὰρ Ἀργολίς 210
 ἐσθῆς γυναικῶν οὐδ' ἀφ' Ἑλλάδος τὸ πᾶν.
 ὅπως δὲ χώραν οὐδὲ κηρύκων ὑπο
 ἀπρόξενοί τε, νόσφιν ἡγητῶν, μολεῖν

ληνα στόλον M, corr. Bothe. 209 καὶ πυκνώμασι Stanley, Hermann. κάμπυ-
 κώμασι Bergk. κάμπυκάσμασι Hartung. καὶ περκνώμασι Wieseler. καὶ τριχώμασι
 Schwerdt. καὶ σπαθήμασι Wecklein. Vulgatum credo me satis explanasse.
 210 προσφωνομένου M, corr. Robortellus. 211 ἀπὲλλάδος (φ superscripto) M.
 τόπων M, quod servant editt., praeter Stanleium τρόπων legentem. 212 οὔτε
 Hermann, alii. 213 νόσφι θ' Stanley. 214 ἀκρέστως M, corr. Sophianus.

considerable, since ἀνέλλην=ξενικός
 "foreign". Homer uses ἀμτροχίτωνες
 and Sophocles ἀτιμαγέλης.

209. πυκνώματα are explained by
 Spanheim on Ar. Nub. 53 (ἐσπάθα) as
 vestes spatha textae, and Hesychius has
 σπάθημα· πύκνωμα ἀπὸ τῶν ταῖς σπάθαις
 κατακρόνόντων τὰ ὕφη. The σπάθη was
 the instrument with which the threads
 were struck closely together in weaving
 (cf. Cho. 231 σπάθης πληγὰς). The con-
 nexion of πυκνότης with σπάθημα thus be-
 comes manifest, and is borne out by e.g.
 σπάθημα φρενῶν=τὸ πυκνόφρον.

πυκνώματα therefore are the πολύμι-
 τοι πέπλοι of v. 409, and are so named
 in distinction from textures which are
 ἀραιόστημοι. Though βαρβάροισι cannot,
 as its position shews, belong to πυκνώμασι
 nor be understood with it, the wearing
 of πυκνώματα is non-Greek, so that καὶ πυ-
 κνώμασι is in a sense expegetical. πυκνώ-
 ματα were not unknown in Greece, but
 as common wear they would be a mark
 of oriental magnificence.

210. χλίοντα. τρυφῶντα schol. A
 term suited to oriental daintiness and
 luxury (deliciae). Cf. Pers. 543 Περσίδες
 ...χλιδανῆς ἡβης τέρψιν ἀφείσαι. Ibid.
 41 ἀβροδιαίων Λυδῶν ὄχλος.

οὐκ Ἀργολίς ἐσθῆς-γυναικῶν (αὕτη
 ἐστὶ); i.e. rather "this is not the Argive
 female dress" than ἐσθῆς γυναικῶν (τῶνδε)
 οὐκ Ἀργολίς (ἐστὶ). γυναικῶν takes the
 place of an adjective e.g. θήλεια. τῶνδε
 is too much to omit. With the form of

expression, cf. "species verna diei"
 (Lucr. I. 10), "Cerbereasque canum
 fauces" (IV. 733).

211. τόπων of MSS. is hardly credible.
 It forms an antithesis between Ἑλλάς
 and Ἀργος, as if the latter were not part
 of the former; and in itself it is not an
 admissible periphrasis for Ἑλλάδος in the
 present context. Instances apparently
 similar may be profitably examined
 e.g. Pers. 796 ὁ μέιναν νῦν ἐν Ἑλλάδος
 τόποις στρατός ("in the parts about
 Greece"). There it is a distant Asiatic
 referring in a vague manner to a
 country vaguely known. The same ex-
 planation applies to Eum. 292. χώρας
 ἐν τόποις Λιβυστικῆς (the speaker being at
 Athens). Pers. 447 Σαλαμῖνος τόπων (the
 speaker a Persian). Eur. Alc. 67 Θρήκης
 ἐκ τόπων (vaguely). In all these a person
 of another country speaks loosely of a
 distant region, as we speak of "foreign
 parts" or "the parts of Libya about
 Cyrene" (Act. Apost. II. 10). A Hel-
 lene, however, would not speak of "the
 parts about Greece"; and the Pelasgians
 of Argos are Hellenes in v. 882 (and 217).

For οὐδὲ...τὸ πᾶν cf. Prom. V. 215
 οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν
 (though οὐδὲ there=ne...quidem).

212—213. οὐδὲ—τε. Hermann's οὔτε
 is a mistake, since οὐδὲ=ne...quidem and
 belongs to κηρύκων ὑπο alone, while τε
 is simply connective—"actually unan-
 nounced, and without a friend".

κηρύκων ὑπο. Of a piece with such

ἔτλητ' ἀτρέστως, τοῦτο θαυμαστὸν πέλει. (240)
 κλάδοι γε μὲν δὴ κατὰ νόμους ἀφικτόρων 215
 κεύνται παρ' ὑμῖν πρὸς θεοῖς ἀγωνίοις·
 μόνον τόδ' Ἑλλὰς χθὼν συνοίσεται στόχῳ·

217 συνάσεται Burges, Conington. συνείσεται Bothe. συνήσεται Hermann.
 ἀποίσεται Paley. συνοίσεται στόλῳ Menzel. Si necesse esset, posses συνοιδεν οὐ

phrases as *πλινειν* ὑπὸ σάλπιγγος (Ar. Ach. 1001), ὑπὸ φανοῦ πορεύεσθαι (Xen. Lac. v. 7), *καταθάσμεν* ὑπὸ κλαυθμῶν (Ag. 1553). ὑπὸ properly denoted the guiding or encouraging agent or circumstances, and then passed into the wider sense of accompaniment. In Soph. Trach. 391

μίμν', ὡς δδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων
 ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται·

the sense *κληθεῖς* is instinctively super-added to *πορεύεται*. But in the present passage *μολεῖν* ὑπὸ τινος can hardly be explained as directly = *ἀγεσθαι* ὑπὸ τινος, on the analogy of *ἀναστῆναι*, *φεύγειν*, *ἀποθνήσκειν* ὑπὸ τινος, for these involve a passive sense which is felt, while here the Danaids are not thought of as "led" or "induced" by a herald, but accompanied or introduced.

213. ἀπρόξενοι. Cf. inf. 887. Pind. N. VII. 96 *προξενία πέποιθα*. Eur. Med. 359 *τίνα προξενία ἐξευρήσεις*; As a large body of foreigners,—large enough to be formidable—, the Danaids would require a *κῆρυξ*, as foreigners at all, a *πρόξενος*. So far was it necessary for foreigners to be formally recognised, that at Athens even a *μέτοικος* was liable to a *γραφὴ ἀπροστασίου* if he had no *προστάτης*, and to a *γραφὴ ἀποστασίου* for leaving him. A non-resident *ξένος* required a *πρόξενος* (the modern "consul", almost).

νόσφιν, ἀπαξ λεγ. in Tragedy. The steps *κῆρυξ* *πρόξενος* *ἡγήτης* are in the direction of greater particularity "you venture to land without knowing whether we shall meet you with *peace* or *war*: you have no representative to see to your *personal safety*: you know nothing of the *country* and *where* to go".

215. κλάδοι γε ("branches") μὲν ("indeed") δὴ (it is true). The answering clause *τάλλα δέ*, which would be looked for, is differently expressed, v. 218.

217. συνοίσεται στόχῳ, "only in this point will a Grecian land acquiesce in (be satisfied with) a guess", i.e. "will feel sure it can guess aright". The vulgate may very well bear this sufficiently satisfactory rendering. The Scholiast's *συμφωνήσει* is scarcely more in favour of Conington's *συνάσεται* than of the text (as understood by him). With *συνάσεται* indeed it is difficult to translate at all. The vulgate is otherwise rendered by Weil "*Hoc unum coniectando vobiscum conveniet*", and by Paley "In this matter alone will Hellas agree with you in its conjecture". The latter supposes a condensation for "will (in guessing its purpose) find this one point only to use for evidence that you are of our country". But plainly Pelasgus has not the least idea as yet of their being of his country, and could only mean (if the above translation of Paley and Weil were right), "will, in guessing its purpose, agree with you" (i.e. with your *real* purpose in it). This is apparently Weil's view. Yet it is better to make *στόχῳ* depend directly on *συνοίσεται* than to understand *ὑμῖν*, regarding *στόχῳ* as instrumental. In this sense (*ἀγαπᾶν*) the verb is used in Plat. Crat. 419 D *εὐφροσύνη ἀπὸ τοῦ εὖ τοῖς πράγμασι συμφέρεσθαι τοῦτο ἔλαβε τὸ ὄνομα*. Plut. Timol. 15 *συμφέρεσθαι τοῖς παροῦσιν*.

μόνον τόδ', i.e. κατὰ τὸδε μόνον. Cf. inf. 377, *ἀμφοτέρους τὰδ' ἐπισκοπεῖ Ζεὺς*. Xen. Cyr. VIII. 5. 23 *τὰ μὲν παρελθόντα ὑμεῖς Κῦρον ἠξήσατε*.

καὶ τᾶλλα πόλλ' ἐπεικάσαι δίκαιον ἦν,
εἰ μὴ τορόν τι φθόγγος ἦν ὁ σημανῶν.

(245)

ΧΟ. εἶρηκας ἀμφὶ κόσμον ἀψευδῇ λόγον.
ἐγὼ δὲ πρὸς σὲ πότερον ὡς ἔτην λέγω
ἢ ῥήτορ' ἱρόρραβδον ἢ πόλεως ἀγόν;

220

στόχῳ; sed vide adnot.

218 καὶ πολλά γ' ἄλλα μ' εἰκάσαι Elmsley. καὶ τᾶλλα
πού μ' Hermann. κἂν ἄλλα πόλλ' ἔτ' εἰκάσαι Martin. κἄτ' ἄλλα Reisig. Deinde
δίκαιος nonnulli; δίκαι' ἂν Marckscheffel. 219 παρόντι M. Non sine fiducia
emendavi. ἀποροῦντι Burges.

221 προσ. M. προσσε sec. man. πρὸς σὲ cod.
Guelf. πρὸς σε haud bene edit. ἐτήν M, corr. Robortellus. θύτην Hartung.

222 ἡτήρον (ἡτήρῳ sec. man.) ἡερούράβδον M. In margine οἶμαι ἢ ἔρμου ῥάβδον

218. καὶ τᾶλλα = "et, quod ad cetera
attinet". Cf. Ag. 918 καὶ τᾶλλα μὴ
γυναικὸς ἐν τρόποις ἐμὲ ἄβρυνε. More
usually τὰ δ' ἄλλα. The text does not
call for correction, or at least is not to be
emended by such processes as those of
Hermann and Elmsley. There is per-
haps something to be said for Martin's
πόλλ' ἔτ' εἰκάσαι for metrical reasons and
also for the sense "to go on making many
a conjecture". The Scholiast's note
ἐμελλον ἂν στοχασμῶ τὰ καθ' ὑμᾶς λέγειν
ought not to have been pressed into evi-
dence for δίκαιος. He is but giving the
sense δίκαιον (ἂν) ἦν (μοι), and could
not well express himself otherwise.

219. The MS. reading παρόντι is
usually passed over without remark.
Burges, who, though a clumsy corrector,
was a vigilant critic of sense, suggested
ἀποροῦντι. Morshead renders "teach the
man who stands to hear". This sounds
well in the English, but rather represents
e.g. τῷ ἀκούειν βουλομένῳ or ἀκουσομένῳ;
that is to say, the Greek only expresses
"who stands", and it is precisely the
added words "to hear" (i.e. desirous of
hearing) which make the sense. Of the
possible renderings (1) "if there were no
voice to inform one here on the spot" (2)
"if voice were not the proper means of
telling to one who stands face to face",
neither gives any real value to παρόντι.
The emendation here offered affords the
antithesis "it were but right to give (un-

certain) guesses, if there were no voice to
tell clearly and with certainty once for
all". τορός and τορός are peculiarly
suitable to such telling as shall settle a
matter decisively, cf. inf. 248 βραχὺς
τορός θ' ὁ μῦθος. Pers. 479 οἶσθα σημῆναι
τορός. Ag. 26 &c. ΤΟΡΟΝΤΙ would
naturally be misread as a dative parti-
ciple.

220. ἀμφί, a rare use of the accusa-
tive in Attic verse, the genitive being
usual. Cf. Soph. Frag. 937 ἀμφί νιν
γνώμενος. In S. c. T. 843 μέριμνα δ'
ἀμφί πτόλιν the sense is "surrounds" (of
place). The use is however found in
Homer, and in Pindar P. II. 27 κελαδέοντι
ἀμφί Κινύραν φᾶμαι.

221. ἔτην, the Scholiast says νῦν δημό-
την: "a commoner"; and Hesychius ex-
plains ἔται by πολῖται, δημόται, as well as
by ἐταῖροι, φίλοι. Cf. Frag. 314 οὔτε δῆμος
οὐτ' ἔτης ἀνὴρ. Eur. Frag. Incert. 158
ἀρχῶ...κούκ ἔτη πρέπων.

σὲ should clearly be emphatic: "but
in my turn let me know who you are".

222. The MS. reading ἡ τηρ. ον ἡερόν
ῥάβδον is to be corrected in the light of
the consideration urged by Hermann
"tria tantum quaerere poterat chorus, pri-
vatusne venisset ille an praeco an rex".
Weil indeed adds "sed tamen etiam sa-
cerdotem eum habere poterat", and hence
the reading adopted by some ἡ τηρὸν
ἱεροῦ ῥάβδον, i.e. "or are you the stick
that looks after the sanctuary", ῥάβδον

BA. πρὸς ταὐτ' ἀμείβου καὶ λέγ' εὐθαρσῶς ἐμοί.
τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος
ἱνις Πελασγός, τῆσδε γῆς ἀρχηγέτης.

(250)

225

scripsit sec. man. Praeclare coniecit Schuetz ἡ ῥήτορ' ἱερόραβδον (lege ἱρόρραβδον); vulgo tamen recipiunt ἡ τηρὸν Ἑρμοῦ ῥάβδον, quasi homo sit baculum. ἡ γῆρυν ἱερόραβδον M. Schmidt. ἡ ῥαβδότηρον ἱερὸν Emperius. 223 λέγεται εὐθαρσεῖς M. Librarius pluralem requirebat. λέγ' εὐθαρσῆς Turnebus. Robortellum secutus sum.
225 Πελασγοῦ M, corr. Canter. 228, 229 αἰδνης διάλγος ἐρχεται Στρυμῶν M.

being used for ῥαβδοῦχον by a metonymy which seems impossible outside comedy. The analogy of our "Black Rod" "Gold Stick" will not hold for Greek tragedy; nor will that metonymy whereby a body of shieldmen or spearmen is called ἀσπίς or λόγχη apply. In those cases the word is collective and the individual personalities are sunk. The second hand of M writes οἶμαι ἡ Ἑρμοῦ and the Paris ms. has ἐρμού. But though the herald carried a wand and was under the protection of Hermes, there is no analogy for a form Ἑρμόρραβδον which might suggest itself. Ἑρμοῦ was probably not derived from the ἥρου of our text but from an old inter-linear note on ἱερο—, explaining to whom the wand was sacred. Schütz long ago proposed the excellent correction ἡ ῥήτορ' ἱερόραβδον, which assumes only the ordinary error η for ι and the frequent error of reverse writing .τηρ for ρητ.

ῥήτορ'. The primary meaning of ῥήτωρ is spokesman, then especially one who speaks in behalf of the public. So orator Plaut. Stich. III. 2. 35 oratores populi summi viri | Ambracia veniunt huc legati publice. Cic. Legg. II. 9. 21 foederum pacis belli indutiarum oratores fetiales iudicesve sunt. Cf. Ov. Met. XIII. 196. Verg. Aen. VII. 153, &c. Unqualified, ῥήτωρ would already in the time of Aeschylus mean "an orator": the epithet defines it to the sense κήρυκα, πρεσβευτήν. The ῥάβδος is the σκῆπτρον of Il. XVIII. 505, and corresponds to the caduceus.

223. ἐμοί. "I am the right person, be assured."

224. γηγενοῦς...Παλαίχθονος. The king of Argos is thus in the second descent from Earth, and the people are called after him. Yet the Danaids are in the 5th descent from Epaphus (P. V. 853) and the 7th from Inachus, who once ruled in this same Argos. Aeschylus had not formulated any definite notions upon the connection between Argos under Inachus and Argos under Pelasgus. It is no embarrassment to authors to have γηγενεῖς appearing in any place and any time, even when a country is populated. Argos; the persecutor of Io, was a γηγενής (inf. v. 277). Moreover Aeschylus varies his mythical history and legend to suit his purpose, just as he makes the wanderings of Io in this play entirely different from her wanderings in the Prometheus. It would be the merest fancy to suppose that Pelasgus, king of a wider realm, had come down from the north upon Argos in the interval since Inachus. With the vaguest notions about the earliest origin of the Greek peoples and the meaning of the term "Pelasgian", dramatists freely take the liberty of signifying the antiquity of a character by the titles αὐτόχθων, γηγενής or such names as παλαι-χθων. Plato Pol. 297 B ἀκηκόαμεν τοὺς ἐμπροσθεν φύεσθαι γηγενεῖς καὶ μὴ ἐξ ἀλλήλων γεννᾶσθαι.

225. Πελασγός. vv. 226, 227 sufficiently prove this to be the true reading. That the king's name was Pelasgus is proved by its express mention in v. 978. So Apollodorus III. 8, II. 1. 7. We might grant the feminine Πελασγοῦ on the authority of γῆ Φαρσαλός Eur. I. A. 812,

ἐμοῦ δ' ἀνακτος εὐλόγως ἐπώνυμον
γένος Πελασγῶν τήνδε καρπούται χθόνα.
καὶ πᾶσαν αἰάν, ἥς δι' Ἄλιος ἔρχεται

δι' ἄλγος codd. Guelf. Par. De toto loco infra disceptavi. δι' ἄγνός Wordsworth. δι' ἄγκος Wecklein. δι' ἄλσος H. L. Ahrens. Alii fluminis, alicuius nomen latere putaverunt; unde Ἄλγος Turnebus, Ἄγγος Klausen, Αἰνος Butler, Ἄψος Stanley, Στρυμῶν τε in proximo versu legentes. Sed τὸ unice verum est. τὸ in τοῦ mutatum

but no arguments can outweigh the testimony of the following verses, which would be doubly strange if Πελασγοῦ were sound. If the land had been called "Πελασγός", it would be at least useless to add that the people were Pelasgians, and it would be wonderful if he should say that the Pelasgians were called so after him, and yet not give his own name.

The Pelasgi were to Aeschylus the oldest people who were known or believed to have inhabited pre-historic Greece within certain traditional geographical limits, which limits were gathered from local traditions and from early references in literature e.g. the Homeric passages Il. II. 681, XVI. 233. He certainly however regarded them as old Hellenes (v. inf. 882), unless we are to suppose him forgetful for the moment. The boundaries set forth in the following passage pretty completely embrace those parts included in the Pelasgic traditions, of which Thessaly, Chaonia, Thesprotia, Attica, Argos and Arcadia were particularly full. Argos is regarded as the centre and capital of the Pelasgian realm, partly from its antiquity and partly, no doubt, from a false impression, which was very general, as to the place meant by Homer's Πελασγικὸν Ἄργος. (Cf. Eur. Phoen. 105 where Πελασγικός = "Argive" and ibid. v. 857 where Πελασγοί = Ἀργεῖοι.)

226. εὐλόγως, refers, not so much to a duty or propriety of naming a people after its king, as to the agreement of the name with an intelligible source (cf. sup. v. 45 and Fr. 5): i.e. "with a good reason", μετὰ λόγου (as opposed to ἄνευ λόγου, ἀλόγως, "without a reason"), not

= εἰκότως. The Greek mind seeks for the *reason* of names, and when a sort of etymology cannot be given (such as that of Παλίκων in Frag. 5), it becomes necessary to invent a hero ἐπώνυμος (cf. v. 235). Thuc. VI. 2 καὶ ἡ χώρα ἀπὸ Ἰτάλου, βασιλέως τινὸς Σικελίων, τοῦτομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπωνομάσθη. Similarly the Ionians are named from Ion, Eur. Ion 74.

228. It is customary to treat Wordsworth's ἄγνός...Στρυμῶν as a certain correction, and to quote Pers. 497 ῥέεθρον ἀγνοῦ Στρυμόνος. ἄγνός however has little or nothing to do with this context, and being used somewhat liberally of rivers (cf. Prom. V. 433, Frag. 304 &c.), it has no special fitness as a standing epithet to Strymon in particular. Yet the reasons for objecting to this reading and substituting that of the text are mainly geographical. In vv. 230—232 Pelasgus is plainly drawing the northern boundary of the Pelasgians (τῶνδε τὰπὶ τὰδε κρατῶ). The "land of the Perrhaebi" is the most outlying part, and this land, as Aeschylus must have known, was very far from approaching the Strymon, being bounded by another river of importance. In the time of Aeschylus Perrhaebia extended from the South and West of Mt Olympus to Mt Pindus, between Macedonia on the North and the river Peneus on the South. Earlier Perrhaebia was a name for all the region between the Haliacmon and the Peneus, and had extended from Pieria to Dodona. Il. II. 749

τῷ δ' Ἐνιήνης ἐποῦτο μενεπτόλεμοι τε
Περαιβοί,
οἳ περὶ Δωδώνην δυσχείμερον οἶκ' ἔθεντο.

"Ακμων, τὸ πρὸς δύνοντος ἡλίου κρατῶ. (255)
 ὀρίζομαι δὲ τὴν τε Περραιβῶν χθόνα 230
 Πίνδου τε τὰπέκεινα, Χαόνων πέλας,

habet M: in margine autem in τὸ rursus correxit sec. man. 230 τῇνδε M, corr. Stanley. περραιβων M. 231 παιόνων M et edit. omnes. Sed vide adnot.

Pindus is called *Perrhaebus Pindus* by Propertius (III. 5. 33). The geography of Aeschylus was no doubt faulty in respect to countries beyond Hellas and its commerce, but it would be an injustice to him and to his times to suppose him so ignorant of the geography even of northern Thessaly as to make Perrhaebia extend to the Strymon, and to place the Dodonaean mountains westward of that river. Aeschylus plainly knows his distances better in Pers. 482—494. Moreover the poet is teaching the Athenians a historical and geographical lesson, and he would be careful to keep to the proper Pelasgic limits. If therefore for ἀλγος there be read ἀλιος and not ἀγνος, and if the "corrected" Στρυμών be replaced by the word it supplanted, viz. "Ακμων, all the conditions are satisfied. The unfamiliar resolved name "Αλιος..."Ακμων might almost have been expected to suffer as it has done. The Haliacmon was a considerable river, and is named in the form Ἀλιάκμων by Hesiod (Theog. 341) and Hdt. (VII. 127). Yet this method of writing κατὰ σύνθεσιν must have been preceded by the form κατὰ παράθεσιν, and admitted of poetical resolution. Cf. "Αρειος πάγος, Σκαπτὴ ὕλη &c. The formation Ἀλιάκμων anticipates in classical times the step taken by e.g. μεγάλη πόλις (into Μεγαλόπολις) in post-classical times.

229. τὸ πρὸς δύνοντος ἡλίου. An adverbial phrase like τὸ ἀπὸ τοῦδε, τὸ ἐπ' ἐκείνοις εἶναι (Thuc. VIII. 48) &c. Cf. inf. 341 τὸ κοινόν. That this is the construction is shewn by Herod. IX. 14 ἐς ταύτην δὴ ἐκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύνοντος ἢ στρατιῇ ἀπίκητο.

230. ὀρίζομαι, lit.: "I mark out within boundaries for myself", i.e. I draw my

border round them and define my empire by that border. ὀρίζω would mean "I lie on the borders of", cf. Thuc. II. 96. For the middle use cf. inf. 368 ὑπαστρον μῆκος ὀρίζομαι γάμου φυνγῶ, "I set as bounds to my flight all the space beneath the stars". Eur. Fr. 697 γαῖα... ἦν Πέλοψ ὀρίζεται (marks off for his own). Cf. *mei fines*=ὄσσην γῆν ὀρίζομαι. Plato Menex. 239 Ε Δαρειὸς μέχρι Σκυθῶν τὴν ἀρχὴν ὥριστο is condensed for μέχρι Σ. τ. ἀ. εἶχε καὶ ἐνταῦθα ὥριστο αὐτὴν.

231. Χαόνων. The Paeonians are far away in the North, beyond Macedonia and extending as far as Rhodope. They cannot, after the mention of the Perrhaebi, be spoken of as "on the other side of Pindus". Pindus is the name of only a short part of the range which is the western border of Thessaly and the Perrhaebi. Πίνδου τὰπέκεινα means "westward" of Pindus, a position which brings us rather farther from than nearer to the Paeonians. A mythical king of *England* might as well describe his territory thus "I include within my borders the land of the Northumbrians and the other side of the Pennines, near to the Highlanders, and the mountains of Skiddaw". It is to the Chaonians that we are brought. The Chaonians, like the Epirots generally, were anciently Pelasgians, and Dodona of Pelasgian Zeus was frequently spoken of as being in Chaonia itself: Verg. Ec. IX. 13 Chaonias columbas (of Dodona), Georg. II. 67 Chaoniquae patris glandes (i.e. Dodonaei). Properly speaking, however, Chaonia extends from the Acrocerania peninsula to the river Thyamis, 15 miles from Dodona, while Dodona is in Molottis (or Thesprotia, according to Aeschylus Prom. V.

ὄρη τε Δωδωναῖα· συντέμνει δ' ὄρος
 ὑγρὰς θαλάσσης· τῶνδε τὰπὶ τάδε κρατῶ.
 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε

(260)

"Fortasse λέπας" Wecklein. Possis πύλας.

233 τ' ἄπειτα δὲ M, corr. Canter.

829—850).

232. ὄρη τε Δωδωναῖα, cf. Prom. Vinct. 830 τὴν αἰπύνωτον ἀμφὶ Δωδῶνην. The mountain at whose foot the temple stood was Tomarus (Tmarus). The elevated situation is δυσχείμερον (II. II. 749, XVI. 233). Dodona was notably Pelasgic: cf. II. XVI. 233 Ζεὺ ἄνα Δωδωναῖε Πελασγικέ.

συντέμνει κ.τ.λ. The sea is the sea to the westward of Dodona, known to Aeschylus as the Ἴόνιος κόλπος or κόλπος Πέας (P. V. 837, 840). It is possible to understand "and elsewhere the sea forms my border", but the scholiast's view is better: ὁ δὲ ὄρος ὁ ἡμέτερος τὰπὶ Δωδώνην ἔχει ἔως τῆς θαλάσσης. Having drawn his northern boundary from sea to sea, the king adds "all on the hitherward side of that line is mine". For the form of expression cf. Verg. Aen. I. 287 Imperium Oceano terminet.

συντέμνει="cuts short" Eum. 227 τιμὰς σὺ μὴ σύντεμνε.

233. ὑγρὰς, not otiose, the force of the epithet belonging to ὄρος. "The border limiting me is not a foreign territory, but nothing less than the absence of land". Grammatically ὁ. ἰ. θ.= "a boundary (consisting) of the watery deep", and the whole might have been expressed by συντέμνει δὲ τὴν ἐμὴν ἀρχὴν ὄρος ὑγρὸς (ὁ τῆς θαλάσσης). The expression was proverbial. Paley quotes Eur. Ion. 295 ὄροις ὑγροῖσιν, ὡς λέγουσ', ὠρισμένη.

So much was this contrast of dry solid land and fluid sea fancied, that sometimes ἡ ὑγρά alone= ἡ θάλασσα (Od. I. 97), and is opposed to ἡ ξηρά (Xen. Oec. XIX. 7). Cf. also e.g. Pind. Ol. VII. 69 βλάστε μὲν ἐξ ἀλὸς ὑγρὰς νῆσος, where the epithet expresses "where before

there was *but the water* of the deep, there grew up *land*".

234. αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε κ. The order is against taking Ἀπίας as predicative with κέκληται, for which we should require e.g. αὐτῆς δὲ τῇσδε χώρας πέδον Ἀπίας κέκληται. Rather πέδον δὲ τ. αὐτῆς (τῆς) Ἀπίας χώρας πάλαι (οὕτω) κέκληται: "has long borne that name".

Ἀπίας. The true derivation may possibly be that suggested by Curtius: viz. from a stem ἀρ "water" (cf. Μεσσήπιοι Ἀπι-δανός) from older *aq*. He compares the Slavonic name *Morea* from *more* = L. *mare*. The Homeric ἀπὶ γαλῆ is sometimes referred to the same source, but is more probably quite as distinct in derivation as it is in application (v. Soph. O. C. 1685). It is quite natural that a people coming over (ἐκ πέρας), across the Corinthian gulf, would call the Peloponnese a "water-land", or even an island (Πέλοπος νῆσος). The Greek word for water (ὕδωρ) being quite different from the derivatives of *aq*, it follows that the name Ἀπία would grow mysterious enough to require the invention of a hero eponymus. In Pausanias II. 5. 5 it is stated that before the time of Pelops the Peloponnese was called Apia from Apis, king of Sicyon, the son of Telchis. In Apollodorus I. 7. 6, II. 1 § 1 Apis is king of Argos and is slain by Telchis. This Apis, son of Phoroneus, was a great lawgiver. Here Apis is son of Apollo. It should be noted that Τελχίνιος is an epithet of Apollo (Diod. v. 55), and that the Τελχῖνες were cultivators of the soil and workers in arts and enchantments. Thus there is found in all these versions a connection between Apis, Apollo, the Telchines, and the

πάλαι κέκληται φῶτὸς ἱατροῦ χάριν.

235

Ἄπῑς γὰρ ἐλθὼν ἐκ πέρας Ναυπακτίας.

ἱατρόμαντις παῖς Ἀπόλλωνος χθόνα

καπὶ τῷδε Stanley: cetera nullius pretii sunt.

236. Verbo admodum raro *πέρα* offensi varia obtulerunt editt. *χώρας* γὰρ ἐλθὼν Ἄπῑς Turnebus. ἐκ *πέτρας* Dobree. ἐκ *πάτρας* Jacobs. Hartungii Ἄπῑς *περάλας* ἐλθὼν ἐκ propterea tantum refero, ut iuventuti nostrati appareat Graecorum versuum componendorum facultatem non

arts; from which it might appear, by a process of euhemerism, that an ancient ruler actually did, by drastic legal and economic measures, civilise the Peloponnese. The name Apis, however, is quite as likely to have been invented from Apia as the contrary.

In point of extent Apia is synonymous with the Peloponnese (Soph. O. C. 1303, Theoc. xxv. 183), and Ag. 256 is not warrant enough for limiting it in any case to the meaning of Argolis. There was a metrical difficulty in Πελοπόννησος, which Pelasgus is here contrasting with the northern parts of the mainland. The words ἐκ πέρας Ναυπακτίας are applicable of crossing to the Peloponnese, not to Argolis.

235. φῶτὸς ἱατροῦ, cf. Il. iv. 193 Μαχάονα δεῦρο κάλεσσον φῶτ' Ἀσκληπίου υἱόν, and ibid. xxi. 546; where φῶτα almost = ἥρωα.

236. ἐκ πέρας. *πέρα* as a declinable noun is extremely rare, ἡ *περάλα* being used instead. The accusative *πέραν* is common as an adverb and not rare as a preposition, and *πέραθεν* occurs Eur. Heracl. 82, Hdt. vi. 33, Xen. Hell. iii. 2. The accusative appears as a noun in Ag. 190 Χαλκίδος πέραν ἔχων, and probably (though disguised) in Persae 721 πῶς δὲ καὶ στρατὸς τοσούδε περὶ δὲ ἤνυσεν *περᾶν*; MSS. give *περᾶν* i.e. ἤνυσεν ὥστε *περᾶν*, but a more usual construction with *ἀνύτω* is an accusative of the place of arrival: cf. Soph. Ant. 805

τὸν παγκοιτήν δθ' ὁρῶ θάλαμον
τῇνδ' Ἀντιγόνην ἀνύτουσαν.

Aj. 607 ἀνύσειν τὸν ἀπύτροπον Ἄιδαν.

Eur. Tro. 595. Suppl. 1142 &c. Probably therefore ἤνυσεν *πέραν*, "reached the other side", should be read. Eustathius (Il. p. 306, 23) notes. *πέρα* γὰρ ἡ γῆ κατὰ γλῶσσαν, ὅθεν ἡ *περάλα* παράγεται.

Ναυπακτίας. The Scholiast remarks on the anachronism: τῶν Ἡρακλειδῶν ναυσι διαβάντων εἰς Ἄργος οὕτως ἐκλήθη Ναύπακτος. Pausanias x. 38. 5 says it was reported that the Dorians made their ships there and so gave it the name. See Grote, Hist. Greece, Vol. II. c. 18.

237. **ἱατρόμαντις**, the "medicine-man" of savages. Medicine and divination go hand in hand (v. Plato Charm. 155 E). Pind. P. III. 50 (of Asclepius) λύσαις ἄλλον ἀλλοίων ἀχέων | ἔξαγεν' τοὺς μὲν μαλακαῖς ἐπαοιδαῖς ἀμφέπων, | τοὺς δὲ προσανέα πίνοντας, ἡ γυλοῖς περᾶπτων πάντοθεν | φάρμακα, τοὺς δὲ τομαῖς ἔστασεν ὀρθοῦς. Soph. Aj. 581 οὐ πρὸς ἱατροῦ σοφοῦ | θρηνεῖν ἐπ' ὧδας πρὸς τομῶντι πῆματι. Of Apollo it is said (Ar. Plut. 11) ἱατρός ὢν καὶ μάντις, ὥς φασιν, σοφός, and (Eum. 62) ἱατρόμαντις δ' ἐστὶ καὶ τερασκόπος, | καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος. The cures effected are accordingly **τομαῖα** (of medicines and spells) and **λυτήρια** (of spells and purifications). The latter were employed to remove an *ἄγος*, cf. Plato Rep. II. 364 B (in particular). Cho. 968 &c.

παῖς Ἀπόλλωνος. Paley understands this as a general title for physician, and compares Pind. P. III. 67 ἱατῆρά τοι κέν μιν πῖθον | καὶ νῦν ἐσλοῖσι παρασχεῖν ἀνδράσιν θερμᾶν νόσων | ἢ τινα Λατοῖδα κεκλημένον ἢ πατέρος. That place, however, is doubtful, as is also Soph. Phil.

τὴνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων,
τὰ δὴ παλαιῶν αἱμάτων μιάσμασιν (265)
χρανθεῖς· ἀνῆκε γαῖα μητρυνῆς δίκην, 240
δρακονθόμιλον δυσμενῇ ξυνόικίαν.

omnino carere utilitate.

238 βροτοφθόρων M. θ superscripsit sec. man.

239 δὲ M, corr. Turnebus.

240 χρανθεῖς M. μινεῖται ἄκη M. Sensui et

litteris me satisfecisse spero. Multitudo provenit coniecturarum quarum optima sunt μήνιος τέκη (Weil), μηνίτις δάκη (Wecklein), μηνιταῖ' ἄκη (Hermann). Libèrius πημονῆς ἄκη Oberdick; cuius quidem generis nullus est finis; e.g. possis δειμάτων ἄχη (quod apud ipsum Aeschylum alibi reperitur), δημόταις ἄχη &c. κλητήρια Heim-

1333 τῶν παρ' ἡμῖν... Ἀσκληπιδῶν, for both admit of the literal sense. We might quote e.g. Ὀμηρίδαι, ἱατρῶν παῖδες (= ἱατροί Luc. Hist. Consc. 7), and the Biblical use of "son". But here we have a categorical statement: no descent is too high for the hero eponymus: others may call him the son of Telchin or Phoroneus, but to Pelagus he is no less than the son of Apollo.

238. κνωδάλων β. The Peloponnese with its marshes and mountains was in old times infested by noxious beasts. Of the 12 labours of Hercules several are concerned with Peloponnesian monsters—the Nemean lion, the Lernean hydra, the Erymanthian boar and the Stymphalian birds. These legends undoubtedly recall a time of wild beast panics. Cf. Theoc. xxv. 183 (Phyllus is addressing Heracles and asking how the lion came to Nemea)

οὐ μὲν γάρ κε τοσόνδε κατ' Ἀπίδα κνώ-
δαλον εἵροισ
ἱμελίων ἰδέειν· ἐπεὶ οὐ μάλα τηλίκα
βόσκει,
ἀλλ' ἄρκτους τε σύας τε λύκων τ'
ὀλοφύων ἔρνος.

If we add serpents, the list will be probably complete.

239. μιάσμασι. The Scholiast explains ὡς τῶν πολιτῶν αὐτοκτονησάντων, which is probably correct. Cf. Eum. 281 μητροκτόνον μίasma δ' ἐκπλυτον πέλει. Cho. 1028. The Peloponnesus suffered from a general ἄγος like that of the house

of Atreus.

We may suggest that Plato was perhaps thinking of this passage in writing (Phaed. 244 E) the anacoluthic ἀλλὰ μὴν νόσων γε καὶ πόνων τῶν μέγιστων, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισι τῶν γενῶν, μανία ἐγγενομένη καὶ προφητεύσασα οἷς ἔδει, ἀπαλλαγὴν ἤυρετο, καταφυγούσα πρὸς θεῶν εὐχάς τε καὶ λατρείας, ὅθεν δὴ καθάρμων τε καὶ τελετῶν τυχοῦσα κ.τ.λ. Ast, however, thinks the reminiscence was rather of Eur. Phoen. 934 Κάδμου παλαιῶν Ἀρεὸς ἐκ μηνιμάτων.

240. μητρυνῆς δίκην. This correction is not violent and restores a very apt sense, involving a simile favoured by Aeschylus and supported by expressions about to be quoted. No one is likely to accept Hermann's μηνιταῖ' ἄκη (= solamina iñae), much less Dindorf's μηνιαῖ' ἄχη "beluas singulis mensibus emissas scelerum ulciscendorum causa"—for what the months have to do with the matter passes all comprehension.

For the sense given in the text cf. Quint. XII. 1. 2 rerum ipsa natura non parens sed noverca fuerit si etc. The earth is constantly represented as a mother or nurse: Plato Rep. 414 E καὶ ἡ γῆ αὐτοὺς μήτηρ οὖσα ἀνῆκε. S. c. T. 16 γῆ τε μητρὶ, φιλότατῃ τροφῷ. Pr. V. 90 παμμήτορ τε γῆ &c. But she may become a stepmother: Plato Menex. 237 B τρεφόμενοι οὐχ ὑπὸ μητρυνῆς ἀλλ' ὑπὸ μητρὸς τῆς χώρας (with which cf. Hes. Op. 823 ἄλλοτε μητρυνὴ πέλει ἡμέρη, ἄλλοτε μήτηρ). A metaphor of a stepmother. oc-

τούτων ἄκη τομαῖα καὶ λυτήρια
 πράξας ἀμέμπτως Ἄπις Ἀργεῖα χθονί
 μνήμην ποτ' ἀντίμισθον ἤϋρετ' ἐν λιταῖς. (270)
 ἔχων δ' ἂν ἤδη τὰπ' ἐμοῦ τις ἐν μέρει 245
 γένος τ' ἂν ἐξεύχοιτο καὶ λέγοι τορῶς.

soeth. Quidni potius μηνυτήρια? 241 δράκωνθ' ὀμιλῶν M. δράκονθ' ὀμιλον
 sec. man. corr. Bothe. δακῶν ὀμιλον Weil. 242 καὶ καυτήρια Naber.
 243 μεμπτῶς ἄπεισ M, corr. Robertellus. 244 πονταντινείσθον M, corr. Tur-
 nebus. τότ' Kirchhoff. πόνοισι μισθὸν Heimsoeth. εὔρετ M. 245, 246 ἔχον
 δ' ἂν ἤδη τὰπ' ἐμοῦ τεκμήρια γένοιτ' ἂν ἐξεύχοιο καὶ λέγοι προσως. M. In marg. γρ.

curs Prom. V. 727 γνάθος ἐχθρόξενος ναύ-
 ταισι μητρὶα νέων and the notion is too
 common to require further illustration.
 The words in the next line *δυσμενῇ ξυν-
 οικίαν* are eminently appropriate to the
*hostility of stepbrothers living in the same
 house*. Earth has a second brood of chil-
 dren in the shape of evil beasts, who live
 in hostile relations with their stepbrothers
 the human beings.

242. *τομαῖα*, cf. Cho. 539 ἄκος τομαῖον
ἐλπίσασα πημάτων. The notion is not so
 much of applying the knife to a sore, as
 of *shredding* herbs in due proportions,
 (cf. *τομὴ φαρμάκων*): Ag. 17 ὕπνου τόδ'
ἀντίμολπον ἐντέμνων ἄκος, Pind. P. IV.
 394 *ἀντίτομα ὀδυνᾶν*, Eur. Alc. 972 *φάρ-
 μακα ἀντιτέμνων βροτοῖς*. The other sense
 should not, however, be excluded: cf.
τομῶντι πῆματι Soph. Aj. 582, and Ag.
 849 *ἦτοι κέαντες ἢ τεμόντες...πῆμα*. It
 might be urged that no surgery or medi-
 cine is possible in the case, and that it is
 only as *μάντις* that Apis is required, to rid
 the land of its ἄγος. ἄκη τομαῖα would
 then have reference to the herbs shred in
 sorcery. On the other hand, the snakes
 and other beasts gave deadly bites, in
 whose cure the *ιατρὸς* would be required
 and to which ἄκη τομαῖα would apply.

λυτήρια, i.e. by *καθαρμοί* (see on v.
 237).

244. *ἀντίμισθον*. For the *μισθός* of
 physicians cf. Pind. P. III. 55 (of As-
 clepius), and Aristot. Pol. III. 16. 17.
 The form and meaning of *ἀντίμισθος* are

paralleled by *ἀντήγορος σποδοῦ* (Ag. 442),
ἄλγη ἀντίκεντρα (Eum. 466), *ἀντίφερνον*
Ἰλίου φθοράν (Ag. 406).

Mention in prayers was an honour
 highly esteemed by divinities: cf. Eur.
 Bacch. 46 (Dionysus loq.) ὥθει μ', ἐν
εὐχαῖς τ' οὐδαμοῦ μνηταί ἔχει. As a ἥρωσ
 Apis would be invoked at the second
 libation (see on v. 26). The prayer is of
 course *to*, not *for*.

245, 246. The correction of these
 lines must start with *ἔχων δ' ἂν*. It is
 contrary to all the principles of criticism
 that this should be an error for *ἔχουσα δ'*.
ἔχων is the only rational correction. But
 the speech has not been addressed to Da-
 naus, and yet the masculine *ἔχων* cannot,
 like a plural *ἔχοντες*, be used of females.
 The subject of *ἔχων* must therefore be ex-
 pressed in the sentence, presumably by
τις. The reading *λέγοι* of M points to
 the third person as being true, while *ἐξ-
 εύχοιο* can be readily emended by the
 insertion of τ after ι. Either *λέγοι* or
ἐξεύχοιο is wrong, and the omission of c
 from the former is less likely than that of τ
 from the latter. Next, what *τεκμήρια* has
 the king given? He has made a statement,
 but he neither offers nor needs to offer
 "proofs". The meaning "you have now
 your proofs that I am the person to be ad-
 dressed" might be got from the words,
 but cannot from the sense, for by no lax-
 ity could his bare word be styled positive
 proof. Nor is it possible to read *ἔχων δ'*
ἂν ἤδη τὰπ' ἐμοῦ, τεκμήρια γένους τις ἐξ-

μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.

ΧΟ. βραχὺς τορός θ' ὁ μῦθος· Ἀργεῖαι γένος
ἐξευχόμεσθα, σπέρμα τ' εὐτέκνου βοός·

(275)

καὶ ταῦτ' ἀληθῆ πάντα προσφύσω λόγῳ·

250

ΒΑ. ἄπιστα μυθεῖσθ', ὦ ξένοι, κλύειν ἔμοι,

ὅπως τόδ' ὑμῖν ἐστὶν Ἀργεῖον γένος.

ἐχουσαν sec. man. Itaque ἐχουσα δ' Heimsoeth. ἐχοντες Hermann, quali sequentium structura, non liquet. γένος τ' et λέγοις πρόσω Robortellus, quam lectionem recipiunt paene omnes. γένος σὸν Stanley. λέγοις σέθεν Oberdick: potuit τὸ σὸν. Altiora vitia removi.

247 γε μὲν in γέ μιν mutatum M. γε μὴν Schuetz. γε μέντοι Hermann. δηρίσιν M, corr. Sophianus. 248 Deest personae nota.

249 σπέρματ' M et editt. 250 ἀληθεῖ Burges. παντὶ Schuetz. κάρτα Meineke. τὰμὰ Schmidt. Sed quorsum haec? λόγων M. λόγῳ sec. man. 251 ἄπειστα M. ἄπιστα iam edit. Ald. 252 ποθ' Meineke.

εὔχοιτο καὶ λέγοι, since the substitution of **τις** for **τ' ἄν** is not good criticism, nor is the phrase **τεκμήρια γένους ἐξεύχεσθαι** warranted by **γένος ἐξεύχεσθαι**. If then **ἔχων δ' ἄν** and **γένος τ' ἄν ἐξεύχοιτο** be true readings, it is in the inapposite **τεκμήρια** that **τις** is buried. The sense and the ordinary paths of corruption lead back to **ΤΙCΕΝΜΕΡΕΙ** i.e. **τις ἐν μέρει** for **ΤΕΚΜΗΡΙΑ**. For **τις** in the imperative use cf. Ag. 944 **ὑπαὶ τις ἀρβύλλας λύοι**—(both of *royal* commands). The double **ἄν** as in Ag. 340, Pers. 429, sup. 201 &c. **τὰπ' ἐμοῦ** “my side of the matter”, without a noun: cf. Soph. O. C. 1628, and Arist. Plut. 100 **ἄφετόν με νῦν**. ἴστον γὰρ ᾗδη **τὰπ' ἐμοῦ**. For **ἐν μέρει** in similar connections cf. Eum. 198, 586, 436.

246. **τορῶς**. MSS. give **πρόσως**, which is generally altered to **πρόσω**. **τορῶς** is much stronger: it is answered by **τορός** of v. 248; and it leaves to **γε μὲν δὴ** the usual sense, while **πρόσω** forces upon those particles the unwarranted meaning *tamen* (**γε μέντοι**). “Speak to the point. A long speech, *I may tell you*, is disliked by us”.

247. **οὐ στέργει**=**μισεῖ**, cf. **οὐκ ἐῷ** &c. On Argive brevity see v. 175.

249. **σπέρμα τ'**, the singular is regular in this sense. **τ'** is exegetical as in v: 55 (q. v.). Instances of the plural

σπέρματα (which is generally read here) will be found to involve a difference. The lexicons quote Eum. 909 **καὶ τῶν βροτείων σπερμάτων σωτηρίαν** where **τοῦ σπέρματος** would obviously=*seminis* and where the idea of plurality (through all time in all generations) is distinctly intended. Soph. O. C. 600 **γῆς ἐμῆς ἀπηλάθην πρὸς τῶν ἐμαντοῦ σπερμάτων**, where the notion of more than one, the individuals, is prominent. Plato Legg. 853 C **ἀνθρώπων σπέρμασι νομοθετοῦμεν**, where different generations are meant. Here the notion of plurality is entirely excluded, the Danaids speaking as a body.

εὐτέκνου, either (1) “prolific”, relatively to the number of the Danaids themselves, (2) “happy in her offspring”, relatively to her divine son Epaphus. **εὐτεκνεῖν** has the latter sense Eur. Frag. 523, and **εὐτεκνος** in Eur. Phoen. 1618; and on the whole that sense is preferable here.

250. **προσφύσω**, cf. Ar. Nuh. 372 **τοῦτό γέ τοι δὴ τῷ νῦν λόγῳ εἰ προσέφυσας**. The sense is derived from that of making one thing “grow on to” another: i.e. so that the tale is all of a piece, welded together.

252. **ὅπως**=*quomodo*, not *ὡς* or *ὅτι*. The preceding line is equivalent to **οὐ**

Λιβυστικάῖς γὰρ μᾶλλον ἐμφερέστεραι
 γυναιξὶν ἔστε κοῦδαμῶς ἐγχωρίαῖς. (280)
 καὶ Νεῖλος ἂν θρέψειε τοιοῦτον φυτόν. 255
 Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις
 εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων.

254 γυναιξὶ δ' M, corr. Turnebus. 255 θρέψειεν M. 256 Κύπρις M, corr. sec. man.
 Κύπριος Oberdick, Hartung. 257 πέπλασται Meffert. πέπηκται Burges. Piget me,
 tam manifesto amore mutandi magis quam explicandi teneri VV.DD. πρὸς ἀρτίων

μαθάνω, οὐ συνίεναι δύναμαι, cf. Soph. O. T. 548 τοῦτ' αὐτὸ μή μοι φράξ', ὅπως οὐκ εἰ κακός ("do not pretend to any explanation *how* it can be &c."). So after οἰκτεῖρω (Soph. Phil. 169), θαυμάζω (Xen. Mem. I. I. 20), ἐλπίζω (Eur. Heracl. 1051).

τόδ', not *id quod dicitis* (τοῦτο) as Weil, but *id quod hic conspicio*.

253. μᾶλλον ἐμφερέστεραι, not merely a double or pleonastic comparative. μᾶλλον = *potius* or *immo vero* and belongs to the sentence. "I should rather say you are more like &c." Cf. S. c. T. 673 τίς ἄλλος μᾶλλον ἐνδικώτερος; "who else, rather, has the more right?" Eur. El. 222, Plato Phaedo 79 E, Gorg. 478 B. An instance of "double comparative" quoted from Aristot. Rhet. I. 7 § 18 is proved by Cope's note to be better rendered otherwise. In Soph. Antig. 1210 (ἔρποντι μᾶλλον ἄσσον) it is possible that ἄσσον has partially lost its comparative signification. Attic writers indeed seem to use the so-called double comparative only in cases where (1) μᾶλλον qualifies other words or the general sense rather than the adjective, (2) the words are separated by some interval. In Homer and Herodotus, however, the pleonasm is beyond all doubt. Cf. Hdt. II. 76 μάλιστά κη ἐμφερέστατα.

255. Νεῖλος ἂν θρέψειε, rivers being κουροτρόφοι. Paley quotes Frag. 150 "Ἴστρος τοιαύτας παρθένους λοχεύεται. Cf. Cho. 6 πλόκαμον Ἰνάχῃ θρεπτήριον. The metaphor is made specific by φυτόν, cf. Eur. Med. 231 γυναικές ἐσμεν ἀθλιώτατον

φυτόν.

256—257. Κύπριος χαρακτήρ κ.τ.λ. The metaphor is from coinage, πέπληκται being quite inappropriate to sculpture, and χαρακτήρ particularly common of the stamp on coin. τύπος is indeed used of a figure in statuary, painting &c., but is equally applicable to outline forms in any art. τύπος is the shaped but unmarked metal, χαρακτήρ is the significant impress. The fathers stamp the γυναικεῖοι τύποι or female forms of their daughters with the distinctive Cyprian χαρακτήρ. εἰκὼς is predicative: "the Cyprian impress has been stamped *to the life*", the τέκτονες being regarded as imitative artists. Usually editors have treated εἰκὼς as εἰκὼς τῷ ὑμετέρῳ, *i.e.* "a Cyprian impress, resembling yours, has been stamped on female forms by male artists". For this we should expect something more definite than the unqualified εἰκὼς (*e.g.* τοῖος), and a different tense from πέπληκται.

The Scholiast's note again is different καὶ γυναῖκες ἂν Κύπριαι ἀνδράσι μιγεῖσαι τέκοιεν καθ' ὑμᾶς, *i.e.* he regarded γυναικεῖοι τύποι as the "female moulds" *i.e.* the mothers.

For χαρακτήρ of coin cf. Eur. El. 559 ἀργύρου λαμπρὸς χαρακτήρ. Eur. Med. 522, Aristot. Pol. I. 9. 8 (on the origin of coinage) ὁ γὰρ χαρακτήρ ἐτέθη τοῦ πόσου σημεῖον. ἐπιβάλλειν is the usual word, replaced here by the more poetical πέπληκται. Coins were to the Greeks important works of art, as they were to the Italians of the Renaissance. Of human

τοίας τ' ἀκούω Νομάδας ἵπποβάμοσιν
εἶναι καμήλοισ ἀστραβιζούσας χθόνα

(285)

infelicitèr Heimsoeth. 258 Ἰνδούς τ' M. Ἰνδάς τ' Bothe, Wecklein, alii. Ex adnotatione ad τοίας adscripta ortum esse arbitror. ἀκούων M, corr. Robortellus. ἵπποβάμοσιν M. ἵπποβάμονας Scaliger. 258, 259 ἀκούων...οἶμαι Burges: "Alioqui aliquid intercidisse putandum esset" Hermann. 259 οὕτως pro εἶναι Schwerdt. τοίας Heimsoeth, cui consentiunt Weil, Oberdick. ἀστραβιζούσα.σ M,

features χαρακτήρ is found Hdt. I. 116 καὶ ὁ χαρακτήρ τοῦ προσώπου προσφέρεσθαι ἐδόκεε εἰς ἐωντόν; and τύπος Eur. Heracl. 858, with which cf. Eum. 49 Γοργεῖοσιν εἰκάσω τύποις.

258—260. These lines are very difficult. ἀστραβιζούσ*^s of M leaves us in doubt whether -σαις or -σας should be read. Ἰνδούς of ν. 258 leaves no word to express their likeness with the Danaids (as τοιοῦτον in 255). Moreover the meaning of ἀστραβίζειν is itself uncertain; and, whatever its meaning, the construction of the following words is somewhat obscure. ἀκούων of MSS. most probably owes its final letter to the initial of νομάδας. Of previous attempts at correction it may be remarked that Hermann's ἀκούων οἶμαι is weak both in sense and construction. Without εἶναι moreover, the participle (ἀστραβιζούσας) with ἀκούω cannot be used in the sense here required. Heimsoeth, transferring the Scholiast's note λείπει τὸ εἶναι from ἤκασα (ν. 262) to this place, reads τοίας for εἶναι in an awkward position. Paley now writes ἵπποβάμονας...ἀστραβιζούσαις and supposes χθόνα to depend on ἀστυγειτονομέναις. The most satisfactory conclusion seems, however, to be that Ἰνδούς was originally a note explaining who these Nomads were that "lived near the Aethiopians". The long description of them (three lines), instead of a mere name which would correspond to Κύπριος &c., and the word ἀκούω, suggest vagueness and absence of the name itself. If sound, this would be the earliest extant mention of the name Ἰνδοί. The poet had heard of the fact of such a peo-

ple existing; a reader of later times thought that he referred to those whom Herodotus calls Ἰνδοί, and annotated accordingly. In Herodotus III. 94 the great number of the Ἰνδοί is recorded, and in c. 98 it is said that they are the furthest people towards the East; and he adds ἔστι δὲ πολλὰ ἔθνεα Ἰνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν αὐτῶν νομάδες εἰσι οἱ δὲ οὐ. In c. 102 there are named Indians who live northward of the other Indians, and of them it is stated στέλλονται ἐς τὴν ἔρημον οἱ Ἰνδοὶ ζευξάμενος ἑκαστός καμήλους τρεῖς κ.τ.λ., and αἱ γὰρ σφικαμήλοισι ἵππων οὐκ ἥσσονες εἰς ταχὺ τῆτά εἰσι. These Indians are according to Herodotus (III. 101) black: τὸ χρῶμα φορέουσι ὅμοιον πάντες καὶ παραπλήσιον Αἰθίοψι, and ἡ γονὴ αὐτῶν μέλαινα κατὰ περ τὸ χρῶμα. But Aeschylus does not make his Danaids black. It is clear that he by no means possessed Herodotus' knowledge on the subject. He understood Aethiopia to extend, unbroken by any sea, from S. Arabia westward into Nubia and eastward into unknown regions. Thus in Prom. Vinc. Io wanders Eastward from Scythia, South-east to Aethiopia, and thence down the Catabathmos of Egypt by the banks of the Nile, without any sea to cross. It is therefore probable that by his "nomad neighbours to the Aethiopians" the poet meant the dusky nomads of South-western Asia generally, including the Semites of S. Arabia.

ἵπποβάμοσιν is explained by the Scholiast as ἵπποις ἐοικυῖαι κατὰ τὸ τάχος. Rather perhaps ἐφ' ᾧ ἀναβαλόνουσιν, ὥσπερ ἐφ' ἵππους or ἐφ' ᾧ ὀχοῦμενοι βαλ-

παρ' Αἰθίοψιν ἀστυγειτονουμένην·
καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζόνας,
εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἦκασα

260

una littera erasa. ἀστραβιζούσαις codd. Guelf. Esc. 260 ἀστυγειτονουμένης M. Ita scripsi ut χθόνα ab ἀστραβιζούσας pendeat. ἄγχι γηνομουμένης Martin. Fieri potest ut altius lateat vitium, et nescio quid arridet εἶναι καμήλοις ἀστραβηφορουμένης κατ' Αἰθίοψιν ἀστυγέιτονα χθόνα. 261 καὶ τὰν cod. Guelf. καὶ τὰν Hermann. καὶ τὰν Marckscheffel. ἦ καὶ Heimsoeth. ἦ τὰς Burges. κρεοβότους δ' M. δ' deleuit Wellauer, quippe quod sequenti AMA debeatur. κρεοβότους Scaliger.

νοῦσιν ὥσπερ ἐφ' ἵππων: "ridden like horses". He read ἀστραβιζούσας, explaining καμήλοις νωτοφορουμένας κατὰ τὴν χθόνα. ἀστράβη δὲ λέγεται ἡ νωτοφόρος ἡμίονος. ἀστράβη is, however, not a mule, but an easy saddle with a chair-back. Cf. Dem. 558. 16 ἐπ' ἀστράβης ὀχοῦμενος ἀργυρᾶς. Lys. 169. 13 εἰ γὰρ ἐκεκτῆμην οὐσίαν, ἐπ' ἀστράβης ἂν ὠχοῦμην, ἀλλ' οὐκ ἐπὶ τοὺς ἀλλοτρίους ἵππους ἀνέβαινον (because the latter necessitated some trouble).

The slight alteration given in the text ἀστυγειτονουμένην for -as leaves χθόνα to the construction of the Scholiast, i. e. ἀστραβίζειν χθόνα, on the analogy of e.g. "sail the deep", "navigare aequor" &c., cf. Prom. Vinct. 725 στείχ' ἀνθρώπου γῆρας, Soph. Aj. 845 ὦ τὸν οὐρανὸν διφρηλατῶν, Eur. Hel. 118 ὃς ἐδραμε ῥόθια, Soph. Aj. 30 πηδῶντα πεδία, Cic. De Fin. II. 34 § 112 cum Xerxes maria ambulavisset terramque navigasset (doubted by Madvig), Verg. Georg. II. 487 bacchata Taygeta.

Possibly the error may lie deeper, especially as ἀστραβιζούσας for ἀστραβευούσας has the appearance of a late formation. If the eye were misled through the syllable ἀστ- in each line, the latter of the words so beginning would run a risk of corrupt adaptation to the shape of the former. If, for instance, ἀστραβηφορουμένης were in the former line and ἀστυγέιτονα in the latter, ἀστυγειτονουμένης would be a very likely consequence. This error once committed, χθόνα would

become *extra metrum* in the latter line; and if ἀστραβιζούσας were substituted in later times for ἀστραβηφορουμένης, χθόνα would take its place in the line with that word; i. e. in

εἶναι καμήλοις ἀστραβηφορουμένης
κατ' Αἰθίοψιν ἀστυγέιτονα χθόνα,

the latter line would become κατ' Αἰθίοψιν ἀστυγειτονουμένης, χθόνα, which would subsequently be corrected as we have it. In the text the emendation has been made which involves least change, yet it should not be forgotten that literal resemblance is only one argument in reconstructive criticism.

261. τὰς, "the well-known". ἀνάνδρους, though implying στυγάνδρους (cf. Prom. V. 724 Ἀμαζόνων στρατὸν ἡξέεις στυγάνορ), in itself = either (1) "husbandless", or (2) "menless". For the first cf. Soph. O. T. 1506 πτωχὰς ἀνάνδρους ἀλωμένας: for the second, Pers. 166 χρημάτων ἀνάνδρων πλήθος.

κρεοβότους, a popular derivation of Ἀμαζών was from ἀ- privative and μάζα. Another was from ἀ- and μαζός. The former is stated by Eustathius, whom Paley quotes: Ἀμαζόνες ἐκαλοῦντο Σαῦροπάτιδες διὰ τὸ σαύρας πάσασθαι, ὃ ἐστὶ γεύσασθαι. τοιούτων γὰρ ἦσθιόν κρεῶν, διὸ καὶ Ἀμαζόνες ἐκαλοῦντο, οἷα μὴ μάζαις ἀλλὰ κρέασι θηρίων ἐπιστρεφόμενοι.

262. εἰ τοξοτευχεῖς ἦτε, cf. Eum. 628 τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζύνης. Hdt. IV. 114 τοξεύομεν τε καὶ ἀκοντίζομεν.

ὑμᾶς· διδαχθεὶς δ' ἂν τόδ' εἰδείην πλέον,
ὅπως γένεθλον σπέρμα τ' Ἀργείου τὸ σόν. (290)

XO. κληδοῦχον Ἥρας φασὶ δωμάτων ποτὲ 265

Ἰὼ γενέσθαι τῇδ' ἐν Ἀργείᾳ χθονί;

BA. ἦν ὡς μάλιστα, χῆ φάτις πολλῇ κρατεῖ.

κρεοβόρους Abresch. Saepius inter se confunduntur βοτῶς et βοτόν. 263 ἂν M.
δ' ἂν Abresch. 265—306 Desunt in libris personarum notae. Dividunt vulgo
longe aliter atque ego, neque quisquam in hoc sibi ipsi satisfacisse videtur. Dant
enim choro *vv.* 265, 266, regi *v.* 267, tum iterum regi *v.* 268: inde rex interrogat,
chorus respondet. Sed inde evenit ut et lacunas ponant post 267, 279, 283, et multa
utrimque inepte dicantur. 265, 266 Interrogationis nota addenda erat. Ita
enim interrogant Danaides ut ostendant se quidem ipsas rem satis novisse, sed regem
recordari velle. Ubi pro eo quod scit respondit rex, incipiunt invicem Danaides
narrare quid postea Ioi evenerit: rex interrogat, chorus respondet. Ita demonstrant
illam Io e patria expulsam et in Aegyptum actam ipsis originem praebuisse.
Versibus sic dispositis neque lacunis neque ordine mutato opus est. 265 φᾶς M,
omisso signo compendiario quo *-ν* significabatur, φασὶ sec. man. 266 τῇ ἰδεῖν M,
corr. Sophianus. 267 ἦν M, corr. Hermann. καὶ φάτις M. Reposui

263. ὑμᾶς. The omission of εἶναι and the position of ὑμᾶς are both unusual. The latter is due to emphasis (= ὑμᾶς γε), the former only seems to occur in the much easier Soph. Antig. 1244 τί τοῦτ' ἂν εἰκάσειας; εἰκάζω is here treated like ἡγοῦμαι, νομίζω, ἰνδικο &c.

265—285. The chief difficulty of this passage lies in its distribution between the interlocutors. See critical note. It is impossible to state here the various views that have been held of the parts taken by the King and the Chorus respectively in the dialogue, but it is obvious that all arrangements which necessitate transposition of verses or a large number of lacunae are little likely to be right. It is true that one line has been lost after *v.* 286, and in the present edition only that supposition is called for. The false readings were mostly introduced by correctors, owing to the absence from the MSS. of marks of the speakers, and to the influence of the variations in the myth. The secret of correction lies in the sign of interrogation at *v.* 266. When this is once restored the development of the

dialogue becomes clear. The translation, it is hoped, will vindicate the present arrangement.

265—266. These lines must necessarily be interrogative. The Danaids, coming from Egypt and speaking to the Argive king, would scarcely begin with the positive assertion "*they say* &c." Rather, in seeking to prove their descent, they begin by appealing to the king's and the Argives' own knowledge or tradition of an ancient event: "Is it not said...?"

κληδοῦχον, cf. Eur. I. T. 137. Scalliger on Euseb. p. 24 corrects Hesychius in voc. Ἰὼ καλλιθύεσσα. καλλιθύεσσα ἐκαλεῖτο ἡ πρώτη ἰέρεια τῆς Ἀθήνας to Ἰὼ καλλιθῦια ἐκαλεῖτο ἡ π. ἰέρ. τῆς Ἥρας. Apollodorus II. 1. 3 ταύτην ἱερωσύνην τῆς Ἥρας ἔχουσιν Ζεὺς ἔφθειρεν.

267. ὡς μάλιστα = *maxime* in replies (Plaut. Most. IV. 3. 17 &c.): "assuredly".

χῆ. This instead of καὶ seems called for by sense and usage. For the use (= *obtinēt fama*) cf. Soph. Aj. 978 ἄρ' ἡμπόληκας ὥσπερ ἡ φάτις κρατεῖ; Strabo XVI. p. 760 ἡ κρατοῦσα μάλιστα φήμη.

XO. ἡ καὶ λόγος τῆς Ζῆνα δηχθῆναι πόθῳ; (295)
 BA. κοῦ κρυπτά γ' Ἦρας ταῦτ' ἀπ' ἀντιταγμάτων.

articulum. 268 μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ M. Solitos aliquot librariorum errores sustuli: quamobrem autem errores eos esse persuasissimum habeam, infra paucis ostendi. ἡ καὶ Weil. καὶ μὴν Paley. 269 καὶ κρυπτά γ' Ἦρας ταῦτα παλλαγμάτων M. Hermannι κάκρυπτά γ'.....ταῦτα τὰμπαλάγματα festinanter recipiunt nonnulli, Potuit τὰμπελάγματα. κοῦ κρυπτά γ' Paley: cetera ipse emendavi. κοῦ κρύβδα Stanley. ταῦτα παλλακίσματ' ἦν Butler. ταῦτ' ἀπαιο-

The predicative πολλῇ as in Eur. Hipp. 443 Κύπρις γὰρ οὐ φορητόν, ἦν πολλῇ ῥύῃ. S. c. T. 6

Ἔτεοκλέης ἂν εἰς πολὺς κατὰ πτόλιν ὑμνοῖθ'.

The omission of the article occurs more easily in Pers. 738 ναὶ λόγος κρατεῖ σαφηνῆς ("a report").

268. That μὴ anticipates a negative reply is one of the most elementary rules. Here the reply is to be affirmative. Paley reads καὶ μὴν without interrogation; but ἡ καὶ appears much better: cf. Ag. 1207 ἡ καὶ τέκνων ἐς ἔργον ἥλθετον νόμῳ; This combination differs from questions with μὴ and οὐ inasmuch as, though great interest attaches to the answer, nothing is indicated as to its positive or negative character, unless, as with ἀρα, the voice and the context assist: ἡ καὶ is favoured by Aeschylus: Ag. 942, Prom. V. 974, Eum. 424, 434, 717, Cho. 526. In all these cases we should regard ἡ as introducing the neutral question and καὶ as adding (in its various senses *et, etiam* &c.) the element of earnestness, surprise, incredulity &c. Thus in Cho. 526 ἡ καὶ πέπυσθε τοῦναρ; we should construe ἡ καὶ-πέπυσθε "did you *hear*?"

For the rest of the line, it is evident that Aeschylus, both in this play and in the Prometheus, never regards Zeus as attaining his desires until Io's arrival in Egypt, and there "χειρὶ καὶ πνοαῖς μόνον". In the Prometheus Io is still παρθένος. The whole purpose of the watchings of Argus and of the driving of the gnat was to prevent the consummation of

the πόθος of Zeus. It should be noted that with Aeschylus it is *Hera* who transforms Io into the cow, and not Zeus as in other authors. Cf. Apollod. II. 1, 3 Ζεὺς τῆς μὲν κόρης ἀψάμενος εἰς βοῦν μετεμόρφωσε λευκὴν. We must be careful of confusing the two accounts. If editors had been alive to this difference there would have been little difficulty in dealing with the Scholiast's note, τὴν γενομένην ὑπὸ Διὸς μεταμόρφωσιν τῆς Ἰοῦς τῇ θεᾷ προσάψας. The note is textually accurate, and Paley's ὑφ' Ἦρας for ὑπὸ Διὸς, and Weil's τὴν [διὰ τὴν Ἦραν] γενομένην, are unscientific. The Scholiast meant "Aeschylus attributes to Hera the change which was actually performed by Zeus" *i.e.* "the metamorphosis, being due to Hera's jealousy, is put down by the poet (*propter eam ergo per eam*) to her act, whereas it was of course done by Zeus". This was the common tradition, and the Scholiast wrongly supposes that Aeschylus accepted it. But the poet plainly means no more and no less than that Hera wrought the transformation in order to keep Zeus from his object. Still Zeus attempts to approach Io thus transformed (ἐπ' of MSS. is right) and thereupon Hera adopts other precautions. It is only in Egypt that her devices are overcome. So important is this, that the whole matter becomes unintelligible in Aeschylus if we assume that Hera acted for punishment rather than prevention. The reading of the line is corrupt but easily corrected. The only word presenting difficulty is βροτῶ, which

ΧΟ. πῶς οὖν τελευτᾷ βασιλέων νείκη τάδε;

270

ΒΑ. βούν τήν γυναῖκ' ἔθηκεν Ἀργεία θεός.

ΧΟ. οὐκ οὖν πελάζει Ζεὺς ἐπ' εὐκράϊρω βοῖ;

(300)

λήματα Lincke. 270 βασιλέων praefert Wecklein. 271 βού. την M, corr. Canter. Ἀργείαν male Pauw. 272 οὐκ οὖν M, corr. Schuetz. οὐκ ἂν πελάζοι

however is naturally accounted for when once the corruption to *μιχθῆναι* had taken place. ι and η are confounded in innumerable instances, cf. *v.* 150, 191 &c. From *τις* to *τῆς* and from *μιχθῆναι* to *δηχθῆναι* are therefore corrections of the easiest kind. *τῆς*=*αὐτῆς*, cf. Eum. 2 ἐκ δὲ τῆς Θέμιν, inf. 331 τῶν γὰρ οὐ δέϊται πόλις, and so very commonly in Aeschylus. For *δηχθῆναι* cf. Eur. Hipp. 1303 *δηχθεῖσα κέντροις* (of Aphrodite) *παιδὸς ἡράσθη σέθεν*, Ag. 743 *δηξιθυμον ἔρωτος ἄνθος*, and compare Prom. V. 591 (of Io) ἡ Διὸς θάλπει κέαρ ἔρωτι: and for *πόθω* Prom. V. 654 ὥς ἂν τὸ Δῖον ὄμμα λωφῇσῃ πόθου.

269. The MS. reading *ταῦτα παλλαγμάτων* is changed by Hermann to *τάμπαλάγματα*, and this is commonly accepted with many commendations. It is based upon (a) the Scholiast's note αἱ περιπλοκαί, (b) Hesychius' ἐμπαλούγματα αἱ ἐμπλοκαί. It is nevertheless necessary to reject it, both on the ground that no embraces had taken place, and also because it does not sufficiently account for the corruptions. Nor is it at all certain that *ἐμπαλάγματα* can be used of the embraces of *love*. *ἐμπαλάσσεσθαι* occurs in Hdt. VII. 87 of entanglement ἐν ἔρκεσι, and in Thuc. VII. 84 οἱ δὲ ἐμπαλασσόμενοι κατέρρεον of entanglement of fugitives. Aelian N. A. 15. 1 has it of a fish entangled with the hook. Judging from *παλάσσω* in e.g. Il. XI. 98 (ἐγκέφαλος πεπάλακτο), and from the use of *πεπαλάχθαι κλήρω*, the notion of shaking up, mixing, confusion would seem to be inherent in the word. By his *ἐμπλοκαί* Hesychius apparently means "entanglement" like that of *ἐμπλέκειν* in Soph. O. T. 1264 (πλεκταῖς ἐώραις), Eur. Hipp. 1236 (ἡνίαισιν), Prom. V. 1079 (εἰς δίκτυον ἄτης). In-

deed *ἐμπλέκεσθαι* itself is not found of "embracing" in classical Greek, while *περιπλοκαί* *γυναικῶν* seems first to occur in Polyb. II. 56. 7 (after *amplexus*). More likely our Scholiast was giving a guess at *παλλάγματα*. A conjecture *τάμπελάγματα* (i.e. *τὰ ἐμπελάγματα*) would have been better in the sense Hermann sought (cf. *ἐμπελάτειρα*, *πελάτις*, *πλάτις*). But though *ταῦτα τάμπελάγματ' ἦν* would be easy in point of letters, it is, as has been shewn, contrary to the sense. No embraces had occurred, but the fact that Zeus was smitten with love was not hidden from Hera, nor allowed to pass *without her opposition*. Nor is the grammar sound. The construction *κᾶκρυπτά γ' Ἦρας* is scarcely admissible. It has nothing analogous to *κερδῶν ἀθικτον* ("untouched by"), nor to *μαντευμάτων αἰδρις* (=μαντ. οὐκ εἰδώς). "Unseen of Hera" is a very different thing from "unhidden of Hera". *κρυπτός* (despite *κρύβδα*) is not found with simple genitive, and *ἀπὸ* is naturally looked for, as in *κεκρυμμένος ἀπ' ἄλλων* Hom. Od. XXIII. 110. In ΤΑΥΤΑΠ- the letters ΑΠ are almost certainly the preposition, and the reading *ταῦτ' αἰαντισταγμάτων* it is hoped will commend itself. The notion of *ἀντιτάσσομαι* leads to the expression *νείκη* in the following line. The lexicons give abundant evidence for *ἀντιτάσσω* and its derivatives, and compounds of *ἀντί* are favoured by Aeschylus. For the sense generally cf. Eur. Bacch. 290—291

Ἦρα νιν ἦθελ' ἐκβαλεῖν ἀπ' οὐρανοῦ.

Ζεὺς δ' ἀντεμυχανήσαθ' οἷα δὴ θεός (followed by the expression Ἦρας νεικέων v. 294).

272. *πελάζει ἐπ'*. So the MSS. rightly. *ἐπ'* is read on the assumption that *πελάζει*

- BA. φασίν, πρέποντα βουθόρῳ ταύρῳ δέμας.
 XO. τί δῆτα πρὸς ταύτ' ἄλοχος ἰσχυρὰ Διός;
 BA. τὸν πάνθ' ὀρώντα φύλακ' ἐπέστησεν βοῦ. 275
 XO. ποῖον πανόπτην οἰοβουκόλον λέγεις;
 BA. Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε. (305)
 XO. τί οὖν ἔτευξεν ἄλλο δυσπότμῳ βοῦ;
 BA. βοηλάτην μύωπα κινητήριον.
 XO. Οἷστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας. 280

Elmsley. ἔτ' Schuetz. 273 πρέποντας M, corr. Turnebus. 274 τί δῆ προσταῦτα λοχοῖσ χυραδιος M, corr. δῆτα Victorius. πρὸς ταύτ' ἄλοχος Robortellus. ἰσχυρὰ Διὸς Pauw. Sine causa ὀχληρὰ Stanley. ἰφθίμη olim Weil. 275 τὸ πάνθ' M (ν super τὸ scripsit sec. man.). προπάνθ' Weil. 278 τί δ' οὖν Heath. τί δ'; οὐκ Hermann. ἔτευξε δ' M, corr. Turnebus. 280 πέδας M, corr. Turnebus. In marg. Medicei est οἷμαι παῖδες, Guelferbytni et Esc. γρ. παῖδες. πέραν M. Schmidt. Ἰνάχου πέλας Hermann, ut regi aptum sit hoc

= *μλγνται* (in which use *πελάζειν ἐπὶ* is rightly objected to), and that a continuance of past embraces is in point. But *ἐπὶ* with dat. has a distinct propriety here, implying not access to, but approach *for the purpose of gaining*. Cf. Xen. Mem. 1. 2. § 56 ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. Hdt. 1. 66 χρηστηριάζεσθαι ἐπὶ τῇ χώρῃ, &c.

εὐκαίρῳ, to impart something of charm to a connexion apparently so unattractive, cf. Ov. Met. 1. 612

Bos quoque formosa est. Speciem Saturnia vaccae,

Quamquam invita, probat.

274. *ἰσχυρά*, in the moral sense: "stubborn". Hera was specially noted for this quality. II. VIII. 482 οὐ σευ ἔγωγε σκυζομένης ἀλέγω, ἐπεὶ οὐ σέο κύντερον ἄλλο. II. II. 522, 561 &c. Cf. *ἰσχυρογνώμων*, *ἰσχυρικός*, *ἰσχυρίζομαι*. *ἰσχυρὴ μάχη* "a stubborn fight" Hdt. IX. 41.

"The wife of Zeus is obstinate; what then did she do (for of course she did not yield)?"

276. *οἰοβουκόλον* i.e. *μῖας βοῦς νομέα*. Stanley compares Claudian Stilich.

I. 312

Argum fama canit centeno lumine centum
 Corporis excubiis unam servasse iuven-
cam.

An animal so tended would be called *οιονόμος* or *οιοβώτης* (Soph. Aj. 614). Cf. *οιόζωνος* (Soph. O. T. 846). Paley, comparing Eur. Phoen. 28 *ἵπποβουκόλοι* and Ar. Plut. 820 *βουθυτεῖν ὕν*, seems to have taken *οιο-* as from *οἷς*. But in that case the word could only mean *βουκόλος οἷός* i.e. a shepherd. It is the latter part which is generalised in such compounds.

277. *Ἑρμῆς*—hence, as was supposed, the name *Ἀργειφόντης*.

παῖδα γῆς. Prom. V. 568 (and 677) *Ἄργου γηγενούς*. Arcesilaus (ap. Apollodor. II. 1. 2) also calls him *γγγενῆ*. Elsewhere he is called the son of Agenor, Inachus or Arestor. Ov. Met. 1. 624: *Arestoridae servandam tradidit Argo*.

280. *Οἷστρον*. So far from this line being either spurious or corrupt, it is, if rightly regarded, absolutely necessary to the development of the dialogue. The objection commonly urged is against *οἷστρος*, a Greek word, being spoken of as the Egyptian word for *μύωψ*. But this is a misconception. The king has used the long phrase *βοηλάτην μ. κ.*, and the Chorus reply that *Ἄοιστρος* is his name', as *they* know it. The story of Io belongs equally to the Nile and to

- BA. τῇ γάρ νιν ἐκ γῆς ἤλασεν μακρῶ δρόμῳ;
 XO. ναί· ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί. (310)
 BA. μὴ καὶ Κάνωβον καπὶ Μέμφιν ἵκετο;
 XO. καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιτύνει γόνον.
 BA. τίς οὖν ὁ Δῖος πόρτις εὐχεται βοός;
 XO. "Επαφος ἀληθῶς ῥυσίων ἐπώνυμος. 285

responsum. οἱ μῆλων πέλας Weil. Secludunt alii. 281 τοίγαρ sine interrogatione omnes. Dedi τῇ γάρ "*illucne?*" ἐκ τῆς M. ἐκ γῆς Canter. Quid si ἐξῆς? 282 καὶ ταῦτ' M, corr. Schuetz. 283 καὶ μὴν M, quod corrigendum erat. καὶ 'πι M. 284 φυτεύει M, corr. Scaliger. 285 τί M, corr. Stanley.

Argos: the Chorus have been asking a number of questions in order to lead up to their own connection with the matter. They have asked "and what else did Hera devise?" He replies "a gnat &c." To this the Chorus, shewing their own knowledge of the circumstances, answer "Yes, he (*personified*) goes by the name of Oestrus in our country". At this the king in surprise "What, did he drive her as far as *that*?"

Οἶστρος is indeed as much a Greek word as μύωψ, but Aeschylus makes Egyptians, Persians &c. talk Greek and apply the usual Greek terms to things. The Persians regularly speak of themselves in the Persae as βάρβαροι. The dramatist, recognising an obvious difficulty, intentionally leaves out of sight the difference of language. Therefore as the gnat was usually known in the Grecian legend by the name of οἶστρος, and as that word had become in a sense a proper name, the Chorus immediately substitutes for the king's circumlocution the simple name "Oestrus".

οἶστρος and μύωψ are not exactly the same insect (Aristot. H. A. I. 5. 13). But poetically and popularly the terms are convertible: cf. Apoll. Rhod. III. 277 οἶστρος...ὃν τε μύωπα βοῶν κλείουσι νομῆες. The Roman names were *asilus* and *tabanus* Pliny II. 28. Verg. Georg. III. 147.

281. τῇ γάρ. This for the MS. τοίγαρ is offered with some confidence. τι

and οἱ are well known to be liable to interchange. τοίγαρ is not used in questions nor is it good in point of sense. To ask "did he *then* drive her from the land by a long circuit?" is very flat, whereas "did he then drive her *thither* by so long a course" is much to the point. For this use of τῇ cf. II. XI. 149

ὁ δ' ὅθι πλείσται κλονέοντο φάλαγγες
 τῇ ῥ' ἐνόρουσ'. *Ibid.* XII. 124 &c.

282. ταῦτ', i.e. "all the answers you have given have borne upon my object and have been closely suited to it".

283. καὶ μὴν is never used interrogatively, and yet the line must necessarily be interrogative. The whole questioning of the king here is that of one surprised or incredulous. As Paley reads καὶ μὴν for μὴ καὶ in v. 268, so we may venture here to read μὴ καὶ for καὶ μὴν. The minuscule and abbreviated writing of these words corresponds somewhat dangerously.

The preposition before Μέμφιν but absent before Κάνωβον expresses the greater distance of the former. Canobus is on the coast, Memphis inland up the Nile. "Did she come to Canobus and thence even *up* to Memphis?"

286. ῥυσίων. The text is probably sound. It would be easy to alter to e.g. ψαύσεων, but the word in the text is virtually the same. ῥύσια was in use so constantly attached to ἐφάπτεσθαι that, whatever other and more technical meanings it had, it also represented at times

BA.

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(315)

XO. Λιβύη, μέγιστον γῆς <μέρος> καρπουμένη.

287 Excidit versus eodem, ut videtur, vocabulo quo prior exorsus. Suggestit Bothe Ἐπάφου δὲ τίς ποτ' ἐξεγεννήθη πατρός; 288 μέγιστον γῆς καρπουμένη M. De verbo casu omisso vide infra. μεγίστης (μέγιστον C. Frey) ὄνομα γῆς Porson. γῆς

little more than the verbal ἐφάψις or ἐπαφή. The values of the word would seem to be (a) that which is seized as security (ἐνέχυρα), v. inf. 387. δῆρις ῥυσίων ἐφάπεται 707. Soph. O. C. 858 μείζον ῥύσιον πόλει | θήσεις· ἐφάψομαι γὰρ οὐ ταύταιν μόναι· (b) reprisals or penalty (ἀντίποινα or ζημία). Soph. Phil. 959 φόνον φόνου ῥύσιον τίσαι· (c) booty (λεία), Ag. 573.

All these are branchings from the idea of seizing upon one thing in return for another. Hermann on Ag. 573 says "alia est quarta vocabuli potestas, ex primo deducta significatu, quo liberatio rei ex aliena potestate atque in integrum restitutio indicatur. Sic Io cum Iovis contactu Epapho gravida facta formam humanam recuperasset (?), eam formae restitutionem ῥύσια dixit Aeschylus". This is very far-fetched. It is much better to suppose that the (generally technical) word ἐφάπτωρ suggests the associated ῥυσίων, and that ῥυσίων is to be treated as the verbal corresponding to ἐφάπτεσθαι="the laying on of hands". The notion of surety and reprisals has faded from the word, though there is of course some idea of Zeus laying hands on a thing which the enemy (Hera) has in the feud withheld from him.

Since then ῥυσίων=ἐφάψων, Ἐπαφος can be called ἀληθῶς ἐπώνυμος. ἀληθῶς like εὐλόγως (v. 226) states the *satisfactory* reason for the name. Cf. Eur. Phoen. 636 ἀληθῶς δ' ὄνομα Πολυνείκη πατὴρ (ἔθετό σοι) θεία προνοία νεϊκέων ἐπώνυμον.

ἐπώνυμος does not imply actual identity of *name* but only of *idea* with the source stated: cf. Prom. V. 850 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων τέξεις κελαινὸν Ἐπαφον.

287. A verse has fallen out here, in which the king asked "Of whom was Epaphus the father?" It probably began with some case of Ἐπαφος and, through this resemblance to the preceding line, was passed over in copying. Paley supposes that the question was "where did Epaphus dwell?", and in the next verse he reads Λιβύης...καρπούμενος, so that τῇσδε in v. 289 refers to Io. He claims to be supported by Prom. V. 851 δς καρπώσεται | ὅσην πλατύρρους Νεῖλος ἀρδεύει χθόνα. But (to say nothing of the pointlessness of the question) Libya is not Egypt, while the domains of Epaphus are only Egypt (so far as it is watered by the Nile). "Libya" has different meanings according to the author and time. In some instances it is the particular district known as Libya in history, in others it is the whole continent of Africa west of Egypt. The Nile is distinguished from Libya in vv. 253, 255.

On the other hand, in favour of the question "who was begotten of Epaphus?", answered by Λιβύη κ.τ.λ., it may be noted that Libye is the daughter of Epaphus in Pind. P. iv. 14, Apollod. ii. 4, &c. In Prom. Vinc. 853 πέμπτη δ' ἀπ' αὐτοῦ (sc. Ἐπάφου) γέννα πεντηκοντάπαις (speaking of the Danaids) requires the descent here stated, viz. Epaphus, Libye, Belus, Danaus, Danaids.

288. A word is lost between γῆς and καρπουμένη or between μέγιστον and γῆς. μέρος is here supplied, both because it is easy to see why it should have been lost, and also because Libya was one of the three *portions* into which the ancients divided the earth. Hdt. ii. 16 ["Ἕλληνες] οἱ φασὶ τρία μέρη εἶναι γῆν πᾶσαν, Εὐρώπην τε καὶ Ἀσίην καὶ Λιβύην.

- BA. τίν' οὖν ἔτ' ἄλλον τῇσδε βλαστημὸν λέγεις;
 XO. Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός. 290
 BA. τὸ πάνσοφον νῦν ὄνομα τοῦτό μοι φράσον.
 XO. Δαναός· ἀδελφὸς δ' ἔστι πεντηκοντάπαις. (320)
 BA. καὶ τοῦδ' ἄνοιγε τοῦνομ' ἀφθόνῳ λόγῳ.
 XO. Αἴγυπτος· εἰδὼς δ' ἄμὸν ἀρχαῖον γένος
 πρᾶσσοις ἂν ὥς Ἀργεῖον ἀνστήσης στόλον. 295

πέδον Burges. σχῆμα γῆς Wecklein. 289 βλάστημον M. βλάστιμον Robortellus. 291 τὸ πανσόφου.....τούτου Tyrwhitt. τὸ παντόσεμον Weil. τὸ πανσπόρου...τούδε Heimsoeth. 292 δ' ἀδελφός M, corr. Scaliger. ἔστιν M. ἔστι scripsi. πεντηκοστόπαις M. πεντηκοντόπαις cod. Par. corr. Heath. 293 τοῦ δαναοίγε M. De voce Danaos somniabat librarius. corr. Porson. Deinde ἀφώνῳ codd. recc. εὐφώνῳ Turnebus. ἐμφανεῖ Schuetz. 294 αἴγυπτος δ' εἰδὼς δ' M, corr. Turnebus. ἄμὸν, ut solet, M. 295 ἀνστήσας M. In marg. ἀντήσας a sec. man. ἀνστήσης Victorinus. ἀνστήσαι Marckscheffel. Vide adnot. Licet cogitare de πρᾶσσοις ἂν ὥς Ἀργεῖον, ἂν πρᾶσσης, στόλον h. e. ἂν ποιῇς τὸν

Pind. P. IX. 8 πολυκαρποτάτας θῆκε δέσποιναν χθονὸς ῥίζαν ἀπείρου τρίταν οἰκεῖν. Sall. Jug. XVII. in divisione orbis terrae plerique in parte tertia Africam posuere.

290. Βῆλον δίπαιδα. The Scholiast remarks that Euripides made Belus have five sons, Aegyptus, Danaus, Phoenix, Phineus and Agenor. Paley quotes Pausanias IV. 23 ὁ ἐν Βαβυλῶνι Βῆλος ἀπὸ ἀνδρὸς Αἰγυπτίου Βήλου τοῦ Λιβύης ὄνομα ἔσχεν.

Mythically Poseidon was the father of Belus. According to other accounts Agenor was his twin brother. The fact that the Semitic Baal means "lord" and is the Phoenician name for the sun-god, will sufficiently account for varieties of myth.

291. πάνσοφον ὄνομα. The objections taken to this expression seem unworthy. Paley says "absurdum est prudens nomen". But there is little absurdity in the question as put by the king, who is struck by the venerable appearance of Danaus. Pelasgus might out of compliment call Danaus wise without knowing him certainly for such; and it is not unusual to transfer the epithet from its own noun to another and dependent noun. Cf. Soph. O. C. 41 τίνων τὸ

σεμνὸν ὄνομ' ἂν εὐζαμην κλύων; Eur. Phoen. 1702 ὦ φίλτατον ὄνομα Πολυνέικους. Eur. Or. 1080 ὦ ποθεινὸν ὄνομ' ὁμίλιας ἐμῆς. Shaksp. Jul. Caes. I. 2 "if my name were liable to fear". Milton, "The dreaded name of Demogorgon".

τοῦτο, "of him who sits by you" or "of him to whom you point".

293. ἀφθόνῳ λόγῳ, i.e. μηδὲ φθόνει λέγειν, cf. S. c. T. 480 κόμπαζ' ἐπ' ἄλλω, μηδέ μοι φθόνει λέγων. Plat. Gorg. 489 Ἀ μὴ φθόνει μοι ἀποκρίνασθαι.

So φθόνος Plat. Phaed. 61 D ἃ τυγχάνω ἀκηκῶς, φθόνος οὐδεὶς λέγειν.

295. The MS. reading ἀνστήσας (marginal ἀντήσας) presents a difficulty. In favour of the ἀνστήσης of Victorinus it may be remarked that ἀναστήσαι is a proper word of raising suppliants from sanctuary. Cf. Thuc. I. 126 καθίζουσιν ἐπὶ τὸν βωμὸν ἰκέται...ἀναστήσαντες δὲ αὐτοὺς...(where see Shilleto, who approves of ἀνστήσας here with the rendering "act as you will, raising us up from the sanctuary as an Argive body of fugitives". But πρᾶσσοις ἂν could hardly stand thus unqualified). Hdt. V. 71 τοὺτους ἀνιστέασι μὲν οἱ πρυτάνεις. So ἐξαναστήσαι: Eur. Andr. 263 ἐγὼ σ' ἔδρας ἐκ τῇσδε...ἐξαναστήσω. Soph. O. C. 47, 276, &c.

- BA. δοκεῖτε δὴ μοι τῆσδε κοινωνεῖν χθονὸς
τάρχαϊον· ἀλλὰ πῶς πατρῶα δώματα (325)
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;
XO. ἄναξ Πελασγῶν, αἰόλ' ἀνθρώπων κακά,
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταῦτόν πετερόν· 300
ἐπεὶ τίς ἡὔχει τήνδ' ἀνέλπιστον φυγὴν

ἡμέτερον στόλον, ποιόλης ἂν αὐτὸν ὡς Ἀργεῖον ὄντα. 296 δοκεῖτέ M. δὴ addidit Turnebus. 298 λειπεῖν M. 300 δέιδους...πότερον M, corr. Turnebus. πόνου.....ταυτόπετερον Bothe. 301 ἐπὶ τις (in ἐπεὶ corr.) M. 302 κέλσειεν

With πράσσοις ἂν ὡς we may read either the subjunctive of Victorinus or the infinitive (= ὥστε ἀνστήσαι) of Marckscheffel. With the former cf. Thuc. I. 57 ἔπρασσεν ὅπως πόλεμος γένηται. Eum. 769 πράξομεν ὡς αὐτοῖσι μεταμέλη πόνος: with the latter Dem. 888. 14, τὴν ναὺν μὴ δεῦρο πλεῖν ἔπραττεν. ὡς however points rather to the subjunctive. Confusion of -as and -ης is instanced inf. v. 753.

There is no encouragement to read ἀντήσας cum accus. with Hermann. He compares indeed Soph. Antig. 981 αἰ δὲ σπέρμα μὲν ἀρχαιογόνων ἄντας Ἐρεχθεῖδαν, but there σπέρμα is accus. of respect and the genitive is the case with ἄντας.

The emphasis lies on Ἀργεῖον, i.e. "be assured it is Argives to whom you will so act".

297. τάρχαϊον. Cf. Thuc. v. 80 ἦν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἀργούς. Hdt. I. 56, IX. 45, IV. 117 (ἀπὸ τοῦ ἀρχαίου).

299—300. These lines recall the sententious style of Euripides. Aeschylus is rather sparing in such general reflections.

αἰόλ'...πετερόν. If the metaphor is sustained and unmixed, it points to the meaning "variegated", "variously coloured" for αἰόλα: otherwise we have a choice between (a) "Human woes are of *divers hues* and you will not find *two feathers* alike", cf. αἰολόχρως νύξ Eur. Fr. 596, αἰόλα σάρξ, Soph. Phil. 1157, αἰολόνωτος, αἰολομήτης &c. (b) "Human woes are

shifting and changeable, and you will never see a grief appearing in the same *shape or form*". Cf. αἰολόμητις, αἰολόφωνος, αἰολόστομος, αἰόλον ψεῦδος &c. The latter makes πετερόν somewhat involved and is therefore less acceptable.

αἰόλος only occurs in Aeschylus here and in S. c. T. 494 λίγυν μέλαιναν αἰόλην πυρὸς κάσιν, where it is generally regarded as = *mobilem*. Quite as likely it alludes to the contrast of *colour* against the flame. Varius illustrates the two meanings in (a) *vestra latera loris faciam ut valide varia sint* (Plaut. Pseud. I. 2, 12), (b) *varium et mutabile semper femina* (Verg. Aen. IV. 569).

The metaphor in πετερόν does not seem to be elsewhere found with the noun, though well-known in ὁμόπτερος.

301—303. The passage is corrupt in the last verse, which affects the meaning of the whole. Turnebus' ἔχθει μεταπτοιοῦσαν is usually accepted. With this we should render ἐπεὶ τίς ἡὔχει τήνδ' ἀνέλπιστον φυγὴν (subject) κέλσειεν (trans.) ἐς Ἄργος κῆδος (object) ἐγ. τ. π., μεταπτοιοῦσαν (trans., sub. αὐτὸ) ἔχθει εὐν. γ.; for μεταπτοιεῖν is, like all compounds of πτοέω, transitive. Od. XVIII. 340 ὡς εἰπὼν ἐπέεσσι διεπτόησε γυναῖκας. Eur. Bacch. 303 φόβος στρατὸν διεπτόησε. Apoll. Rhod. III. 1345 &c. πτοέω itself seldom occurs in the active, and always transitively, e.g. Apoll. Rhod. I. 1232 τῆς δὲ φρένας ἐπτόησεν Κύπρις. Sappho II. 6 τό μοι καρδίαν ἐπτόασεν. Call. Del. 191 &c. The passive is common, of *mental*

κέλσειν ἐς Ἄργος, κῆδος ἐγγενὲς τὸ πρὶν, (330)
ἐκεῖ καταπτύουσ' ἀνυμεναίων γάμων;

ἐς M, corr. Robortellus. κέλσειν μ' ἐς Schuetz. κέλσειν ξμ' Ἄργος Tournier. 303 ἔχει μετὰ πτόουσαν εὐναίων γάμων M. ἐκεῖ Robortellus. ἔχθει μεταπτοιοῦσαν Turnebus. ἐγγαίων Tournier. Quamquam facile scribi potest (e.g.) ἔχθει μεταπτῆσσουσ' ἀναγκαίων, viam corrigendi rectiorem credo me secutum esse.

disturbance: cf. Cho. 535. Prom. V. 856.

Weil renders "quis enim putasset, tam insperata fuga appulsuras esse affines antiquitus hinc oriundas odio nuptiarum domo excitatas?"—which cannot be obtained from the Greek without the addition of ἐμέ, so that μεταπτοιοῦσαν may have a feminine to refer to instead of κῆδος. In this view μεταπτοιοῦσαν is intransitive, and φυγὴν a cognate accusative with κέλσειν.

A third rendering might be suggested ἐπεὶ τίς ἤϋχει τήνδ' ἀν. φυγὴν (i.e. ἡμᾶς τὰς φυγάδας, subject) κέλσειν (intrans.) ἐς Ἄργος, (—κῆδος ἐγγενὲς τὸ πρὶν—aposition to Ἄργος), ἔχθει μεταπτοιοῦσαν (intrans.) &c. But in view of the transitive character of πτοέω only the first of these seems possible, and that is unsatisfactory and pointless. "A flight causing people to flee" is not a likely expression. It would not be an unexpected flight, but an unexpected danger, which would μεταπτοεῖν. Moreover μεταπτοεῖν is a dubious word in such a sense, since πτοέω is not to "drive in dismay" but to "dismay", nor is διαπτοέω to "drive apart in dismay" but to "thoroughly dismay, strike through with dismay". The effect is mental. Again the Attic form is πτοέω, while πτοείω is Epic only. The accent of M too may be noticed. On these grounds it appears entirely necessary to emend, and the most natural way is by replacing υ for οι (with which that vowel became absolutely interchangeable in pronunciation), and correcting μετα to κατα (on which change see v. 172). With ἤϋχει and without ἐμέ the nominative must be read. ἤϋχει κέλσειν = "expected to come",

cf. Ag. 506 οὐ γὰρ ποτ' ἠϋχον τῇδ' ἐν Ἀργείᾳ χθονὶ | θανὼν μεθέξειν φιλτάτου τάφου μέρος. Eur. Her. 931, Prom. V. 689, &c.

Substituting therefore καταπτύουσα, the genitive γάμων is seen to depend upon the participle (cf. καταπτύειν δωροδοκίας Aeschin. 31, 31). For ἔχει, ἐκεῖ is as probable as ἔχθει, and since it is not εὐναῖος γάμος so much as violent and compulsory γάμος which the Danaids loathe, the presence of the accusative termination of the participle (-αν) may be readily accounted for by reading καταπτύουσανυμεναίων i.e. καταπτύουσ' ἀνυμεναίων. The wrong separation of the words would leave υμεναίων to pass into εὐναίων naturally enough. A γάμος ἀνυμέναιος is the γάμος ἀσεβῆς (v. 9), a wedlock unblessed of Hymen, unaccompanied by the hymeneal song. The γάμος of lust would not be like that of Prometheus, Prom. V. 556 ἀμφὶ λέχος σὸν ὑμεναῖον ἰότατι γάμων, ὅτε ἔδνοις ἄγαγες Ἡσιόταν πιθὼν δάμαρτα.

Construe ἐπεὶ τίς (ἡμῶν) ἤϋχει κέλσειν ἐς Ἄργος (ὃ ἐστὶ κῆδος ἐγ. τ. πρ.) τήνδ' ἀνέλπιστον φυγὴν (cognate acc.), ἐκεῖ (in Egypt) καταπτύουσ' κ.τ.λ.

301. φυγὴν κέλσειν. Cf. τρέχειν ἀγῶνα, νικᾶν Ὀλύμπια, &c., though κέλσειν might also be treated as governing φυγὴν after the manner of κέλσαι πόδα.

302. κῆδος, properly of marriage connexion (affinitas) Eur. Phoen. 77. Thuc. II. 29. Prom. V. 890. κηδεμών) (ξυγγενὴς Ar. Vesp. 731.

So Argos is related to the Egyptian Danaids, the coming of Io to Egypt being regarded as an affinitas formed between the two countries.

- BA. τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,
λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους; 305
- XO. ὥς μὴ γένωμαι δμῶϊς Αἰγύπτου γένει.
- BA. πότερα κατ' ἔχθραν ἢ τὸ μὴ θέμις λέγεις; (335)
- XO. τίς δ' ἂν φίλους ὦνοῖτο τοὺς κεκτημένους;

304 τί φῆς μ' dubitanter Abresch. τόνδ' Pauw. τόνδ' ἀγών' ἐμῶν θεῶν Madvig. Sana est vulgata: vide *inf.* 305 νεοδρέπτοις κλάδοις prima Mediceï manus. 308—310 Desunt personarum notae. 308 ὦνοῖτο M et Schol. corr. Turnebus. ὄνοῖτο Robortellus. οἶοῖτο Stanley. Maximus coniecturarum proventus est. φίλων Hermann. φιλοῦς' ὄνοῖτο Marckscheffel. φίλως Schoemann. φίλου γ' ὄναιτο τοῦ κεκτημένου M. Schmidt. φίλοις γαμοῖτο νοῦν κεκτημένος Hartung. Videntur VV.DD in talibus αὐτοσχεδιάζειν; eodem enim iure posses aliquo modo inserere ἔλοῖτο, βούλοῖτο, δουλοῖτο, ἀρνοῖτο vel quotquot id genus verba suppeditant lexico-

304. ἰκνεῖσθαι θεῶν. The genitive cannot be explained on the analogy of *e.g.* στοχάζεσθαι, τυγχάνειν (Oberdick) nor of θιγγάνειν, λαμβάνεσθαι (Weil). The Scholiast's διὰ τί λέγεις ἐληλυθέναι; would make it necessary to read ἔδρας, πάγον, or some word of similar meaning instead of θεῶν. Lastly the genitive has nothing in common with that after δεῖσθαι. Rather θεῶν = πρὸς θεῶν, the gen. of the person or thing *whereby* one implores. Eur. Or. 669 φιλεῖν δάμαρτα πᾶσιν Ἑλληνιν δοκεῖς, ταύτης ἰκνοῦμαί σ'. II. IX. 451 ἢ δ' αἰὲν ἐμὲ λισσέσκετο γούνων. Eur. Hec. 752 Ἀγάμεμνον, ἱκετεύω σε τῶνδε γουνάτων | καὶ σοῦ γενείου δεξιᾶς τ' εὐδαίμονος. The objective pronoun (με or ἡμᾶς) is rightly omitted, since the Danaids placed themselves as suppliants without regard to any particular person: "for what do you say *you are* suppliants".

306. δμῶϊς. Cf. τοὺς κεκτημένους, v. 308. Used bitterly instead of γυνή, δάμαρ &c. Properly a δμῶϊς is a woman taken in war as part of the spoil. The Danaids carried off to unwilling wedlock would be slaves not wives, cf. Eur. Med. 231 δεσπότην σώματος λαβεῖν.

307—310. The king's question is "and is your objection to them on the ground that you hate them, or on the ground that such a union is unholy?" He does not know the laws of Egypt in re-

gard to marriage (v. 362—366). The Chorus replies indirectly (whatever the reading may be): "Our objection is natural: who would chose to be married to her relative?" The objection is not one of illegality, but of policy and dislike. To this the king answers "yet (as a matter of policy) such a marriage would seem to give an increase of strength", and the Chorus again "Perhaps so, but when things go wrong in married life, it is easy for such husbands to divorce their wives" (which they could not do if the wives belonged to another stock with powerful friends).

308. The ms. reading ὦνοῖτο gains no light from the Scholiast's note κατ' ἔχθραν δηλονότι, τίς γὰρ τοὺς ἀνδρας δεσπώτας ὦνοῖτο (*sic*); Dindorf alters the scholion to ὄνοῖτο. Weil, Oberdick &c. correct both Scholiast and text to ὦνοῖτο, and this seems true. It is, however, differently rendered: (i) quis enim amicos sibi emeret (=pro amicis haberet) dominos? (Kruse and Weil): (ii) "who would care to buy *relatives* for their lords and masters?" The former seems colloquial and far-fetched: the latter can be illustrated from tragedy itself. In ὦνοῖτο the woman is regarded as purchasing the husband with her dowry. Cf. Eur. Med. 231 χρημάτων ὑπερβολῇ | πόσιν πρῆσθαι δεσπότην τε σώματος | λαβεῖν. Xen. Anab.

- BA. σθένος μὲν οὕτως μείζον αὔξεται βροτοῖς.
 XO. καὶ δυστυχούντων γ' εὐμαρὴς ἀπαλλαγή. 310
 BA. πῶς οὖν πρὸς ὑμᾶς εὔσεβης ἐγὼ πέλω;
 XO. αἰτοῦσι μὴ 'κδοὺς παισὶν Αἰγύπτου πάλιν. (340)
 BA. βαρέα σύ γ' εἶπας, πόλεμον ἄρασθαι νέον.
 XO. ἀλλ' ἡ Δίκη γε ξυμμάχων ὑπερστατεῖ.
 BA. εἴπερ γ' ἀπ' ἀρχῆς πραγαμάτων κοινωνὸς ἦ. 315

graphi. 309 μέγ' Meineke. μείζον prima man. Med. 310 Deest γ' in M. τ' addidit sec. man. supra lineam. γ' Turnebus. ναί...γ' Hermannō indignum est. 312 'κδῶς M, corr. Schuetz. 313 αἶρασθαι M. αἶρεσθαι cod. Guelf. corr. Robortellus. 315 κοινὸς ἦν M (ὅς, et secundum nonnullos ἦν quoque, in litura). κοινῶνδς ἦν Sophianus. Nisi κοινὸς τις ἦν legendum est, quod non puto, primam pers. ἦ requirimus. Possis autem οἷσπερ γ'...κοινωνία.

VII. 2. 38 of a reverse course, the husband buying the wife "in the Thracian style". Hdt. v. 6. Verg. Georg. i. 31 Teque sibi generum Tethys emat omnibus undis. Here ὠνότο is bitterly sarcastic with τοὺς κεκτημένους, since ὁ κεκτημένος usually buys his slaves: here the slaves buy the master.

τοὺς κεκτημένους, of the "lord and master" (=husband) also in Eur. I. A. 715, but more commonly of the master of slaves.

309. σθένος μὲν, "strength at least" (whatever may be the case in other respects). σθένος is not only κράτος but also opes of wealth &c. A powerful and rich family is formed by such intermarriage. The preservation of a family name and property was at the root of the Athenian law touching ἐπίκληροι. Cf. σθένος πλούτου Pind. I. III. 3 and ἐπελθὼν οὐκ ἐλάσσονι σθένει (coriis) Soph. Aj. 438.

310. δυστυχούντων, neuter. Cf. Cho. 68 δίκαια καὶ μὴ δίκαια | πρέποντ' ἀπ' ἀρχᾶς βίου | βίᾳ φερομένων αἰνέσαι. S. c. T. 274 εὖ ξυντυχόντων καὶ πόλεως σεσωμένης. For the word itself as applied to connubial relations cf. Eur. Phoen. 424 ἄρ' εὐτυχεῖς οὖν σοῖς γάμοις ἢ δυστυχεῖς

εὐμαρὴς ἀπαλλαγῇ, "divorce is made little of", i.e. if the wife belonged to another family, her friends would protect

her. As it is, "it is all in the family". A divorce was discreditable to a woman, Eur. Med. 236 οὐ γὰρ εὐκλεεῖς ἀπαλλαγῇ | γυναιξί. ἀπαλλάσσεσθαι of divorce Eur. Andr. 592, Plat. Legg. 868 D.

εὐμαρὴς, not merely ῥᾶδιᾱ, but denoting heedlessness and immunity. Cf. Ag. 1326 δούλης θανούσης, εὐμαροῦς χειρώματος. Very different is the implication in Eur. Med. 1374

MH. στύγει· πικρὰν δὲ βάξιν ἐχθαίρω σέθεν.

IA. καὶ μὴν ἐγὼ σὴν ῥᾶδιον δ' ἀπαλλαγῇ.

311. ἐγὼ, "how does all this bear upon what you expect from me?"

313. νέον, i.e. "dangerous", a sense implied in the sudden and unknown risk. Cf. inf. 691 ἀπροσδοκῆτους τοῦσδε καὶ νέους λόγους. The comparative is more frequent in this sense. Hdt. VIII. 21 ἦν τι καταλαμβάνῃ νεώτερον (gravius) τὸν στρατόν.

314. ξυμμάχων, sc. τῶν ἑαυτῆς, "those who fight on her side". Cf. inf. 370, Choeph. 497 &c.

315. εἴπερ γε κ.τ.λ. i.e. ἀληθῆ ἂν ἦν ταῦτα, εἰ κοινωνὸς ἦ. The κοινὸς ἦν of M is generally altered to κοινωνὸς ἦν: "yes, if she (Justice) had been a sharer in the matter from the first". Paley indeed renders "if she took part...i.e. if the wrong has been wholly on one side".

- ΧΟ. αἰδοῦ σὺ πρύμναν πόλεος ᾧδ' ἐστεμμένην.
 ΒΑ. πέφρικα λεύσσων τάσδ' ἔδρας κατασκίους. (345)
 ΧΟ. βαρύς γε μὲν τοι Ζηνὸς ἰκεσίου κότος.
 Παλαίχθονος τέκος, σὺ δ' εὖ κλύθι μου στρ. α'.
 πρόφρονι καρδίᾳ, Πελασγῶν ἄναξ. 320
 ἴδε με τὰν ἰκέτιν φυγάδα περιδρομον
 λυκοδίωκτον ὥς (350)
 δάμαλιν ἄμ πέτραις
 ἀλιβάτοις ἔν' ἀλκ-
 ᾧ πίσυνος μέμν- 325
 κε φράζουσα βοτῆρι μόχθους.

316 πόλεως...ἐστεμμένη M, corr. Turnebus. 317 πέφρικα λεύσσων τὰς δέδρας M, corr. Robortellus (nisi quod τὰς δ' dedit). 319 In M exstat παλαίχθονος τόκος (in τέκος a sec. man. correctum) κλύθι μου, et in antist. ἴδοιτο δῆτα τὰν ἀνατον. Quamquam fieri potuit ut illud τὰν e dittographia δηΤΑ(ΤΑΝ)ΑΝατον ortum sit, assentior potius Dobraeo ΤΑΝΔ restituenti. Supplendum ergo aliquid in hoc versu. Iω dat Wellauer. Praetuli σὺ δ' εὖ. 321 μέγαν M, corr. Stephanus. με σὰν Scaliger. ἰκέτιν in M secundae manus est; prius fuerat ἰκέτην. πρόδρομον haud bene Heimsoeth. 322 λευκόδικτον M, corr. Hermann, ante quem λευκόστικτον a Robortello recipiebant. 323 ἀμπέτραις ἡλιβάτοισιν M, corr. Valckenaer. ᾧ 'ν πέτραις ἡλιβάτοισιν Butler. 326 Versiculum venustum delent nonnulli

But εἴπερ γε...ἦν could only mean "yes, since she was..." or else "yes, if she had been" (a denied case). Neither of these is satisfactory. It is clear that Justice must have been somewhere concerned in the matter, on one side or the other. If the third person were sound, we should rather read κοινός τις ἦν i.e. "true, if one had been concerned in it from the first (which I was not)". The MSS. give ἐστεμμένη wrongly in the next line for -ην. A transposition of the ν emends both lines. The Scholiast took ἦν to be first person, συνέπρασσον (ἄν?) ὑμῖν, εἰ ἀρχὴν προφάσεως εἶχον.

316. πρύμναν πόλεος, i.e. that part of the ship of the state in which the places of honour are situated. Hermann explains: "gubernatores urbis deos dicit ramis supplicum ornatos". The metaphor is a favourite with Aeschylus, but it seems better to understand it here of the honour to the gods than of government

by the gods. Cf. inf. 957. πρύμνα πόλεος in the latter sense would rather be the πολιτισσοῦχοι ἔδραι in the city, not the πάγος of the ἀγῶνιοι θεοί. For the nautical metaphor itself cf. Eum. 16. χώρας πρυμνήτης ἀναξ and 765. S. c. T. 2 and 761 δ καὶ περὶ πρύμναν πόλεως καχλάζει.

319. The words σὺ δ' εὖ have been added here as necessary to the metre and very likely to have fallen out between τέκος and κλύθι. It is unnecessary to illustrate the use of σὺ δ' after the proper name in the vocative.

321. περίδρομον. A very picturesque touch is destroyed by Heimsoeth's πρόδρομον. "Running forward in hot haste" gives no such image as "running (helplessly) to and fro"—not knowing which way to turn from the wolf-like sons of Aegyptus. S. c. T. 211 ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρχαῖα βρέτη is plainly very different.

- BA. ὀρώ κλάδοισι νεοδρόποις κατάσκιον
 νεύονθ' ὄμιλον τῶνδ' ἀγωνίων θεῶν. (355)
 εἴη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων,
 μηδ' ἐξ ἀέλπτων κάπρομηθήτων ποθὲν 330
 νεῖκος γένηται· τῶν γὰρ οὐ δεῖται πόλις.
- XO. ἴδοιτο δῆτα τάνδ' ἄνατον φυγὰν ἀντ. α'.
 ἱκεσία Θέμις Διὸς Κλαρίου. (360)

cum Bothio. 328 νέονθ' M, corr. Bamberger. ναλονθ', πρέπονθ', Hermann, dum ad alia festinat. ναύονθ' (ex Hesychio: ναύω=ικετεύω) Wecklein. 329 Fortasse legendum ἀστοῖς ξυνόν (cf. νόσω ξυνεῖναι et νόσος ξυνοῦσα). 330 κάπρο-μηθεύτων Stanley. κάπροθυμήτων Turnebus. πόλει M. ποθὲν dedi. 332 δῆτα τὰν ἄνατον M (v. ad vers. 319). δῆτ' ἄνατον Porson et plerique. ἴδοι δῆτα τάνδ'

328. νεύονθ'. This conjecture was previously made by Bamberger, and has been accepted by Paley, but in another sense, viz. "I see the company of (*i.e.* under the protection of) these gods of contest, shaded with boughs, with heads bent low to the earth". It is, however, difficult to believe that ὄμιλος τῶνδ' ἀγ. θεῶν could mean anything but "the company of ἀγῶνιοι θεοὶ here assembled". Nor is νεύονθ' equivalent to νεύονθ' ἐς πέδον κάρα (Soph. Ant. 270). It is much more poetical to regard νεύονθ' as referring to the gods themselves who, being decked with boughs, seem to *nod assent* with the motion of those boughs. νεύονθ' = ἐπινεύονθ', cf. Soph. Phil. 484 νεύσον, τέκνον, πείσθητι. The boughs themselves νεύουσι as the στάχυες of Hes. Opp. 671, and the λόφος of Il. III. 337. And as a field νεύει σταχύεσσι, and a helmet νεύει λόφῳ, so the gods νεύουσι κλάδοισι.

329. ἀστοξένων, a word variously explained. Hesychius gives ἀστόξενοι· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ τῆς ἀλλοδαπῆς γεγονότες· οἱ δὲ τοὺς ξένους μὲν ὄντας ἐπὶ τιμῇ δὲ ἀστούς γενομένους. Photius has ὁ ἐκ προγόνων μὲν ἀπτόων αὐτὸς δὲ ξένος καὶ ἀνανεώσεως δεόμενος. Pollux says ἀστόξενος δὲ κατὰ μὲν τινὰς ὁ αὐτὸς (ἐναντίος Weil) τῷ ἰδιοξένῳ, κατὰ δὲ τινὰς ὁ γένει μὲν ξένος, τιμῇ δὲ ἀστός. ἐνίοις δὲ δοκεῖ ὁ φύσει μὲν ἀστός, δόξῃ δὲ ξένος, ὡς

Δαναὸς Ἀργείοις, ἀπὸ Ἰοῦς τῆς Ἀργείας ἔχων τὸ γένος. Our Scholiast here τῶν νῦν μὲν ξένων, πρῶην δὲ συνημμένων τῇ πόλει. The meaning of the line is εἴη δὲ τοῦτο τὸ πρᾶγμα ὑμῶν τῶν ἡμετέρων ἀστοξένων ἄνατον τῇ πόλει.

πρᾶγμα = causa, cf. on v. 207.

330. The MS. πόλει is intolerable with πόλις to follow. For ποθὲν cf. Pers. 354 φανεῖς ἀλάστωρ ἢ κακὸς δαίμων ποθὲν. In Ag. 1287 sq. πόλιν occurs at the end of each of two consecutive lines, but πάλιν is almost a certain correction of the second. For the mood γένηται v. Goodwin Moods and Tenses § 86. Cf. Ag. 131, 341.

332. MSS. have δῆτα τὰν. Dobree felt the want of τάνδ', but is too bold in omitting δῆτα. ἄνατον is proleptic.

333. ἱκεσία Θέμις. Just as Zeus is ἱκέσιος, ἐρκεῖος, κτήσιος &c. according to the attribute specially sought in the invocation; so the personified Θέμις, his daughter, has different avatars, *e.g.* Ὀρκία Eur. Med. 209. Here she is θέμις viewed in relation to the "rights" of suppliants.

Διὸς Κλαρίου. The Scholiast rightly explains τοῦ πάντα πᾶσι κληροῦντος καὶ κραίνοντος. Pausanias VIII. 53 says τὸ δὲ χωρίον τὸ ὑψηλόν, ἐφ' οὗ καὶ οἱ βωμοὶ Τεγεάταις εἰσὶν οἱ πολλοί, καλεῖται μὲν Διὸς Κλαρίου, δῆλα δὲ ὡς ἐγένετο ἢ ἐπὶ κλησις τῷ θεῷ τοῦ κλήρου· τῶν

σὺ δὲ παρ' ὀψιγόνου μάθε γεραιὰ φρονῶν·
ποτιτρόπαιον αἰδ-

335

όμενος <ἂν τελοῖς>

οἷαπέρ <ἐστ' ἄρισθ'>

ιροδόκοις <ἔδραι-

σι> θυλήματ' ἀπ' ἀνδρὸς ἀγνοῦ.

BA. οὔτοι κάθησθε δωμάτων ἐφέστιοι

(365) 340

ἐμῶν· τὸ κοινὸν δ' εἰ μαιίνεται πόλις,

Paley. 334 γεραφρόνων M. γεραιόφρων Burges, Heimsoeth. γεραρὰ φρονῶν Marckscheffel. Alii alia. Id γεραῖα, quod dedi, secundam syll. correptam habet: vide adnot. ad v. 360. 335 sqq. Perierunt verba aliquot. In M exstat αἰδόμενος οὐνπερ ἱεροδόκα θεῶν λήματ'. Pro eo ac potui ommissa supplevi. ΟΥΝ-

ΠΕΡ ex ΟΙΑΠΕΡ, θεῶν λήματ' per θεοῦ λήματ' e ΘΥΛΗματ', facta sunt. Cetera sententia postulat. Scribit Hermann οὐ πενεῖ <καλλιπτόμου τύχας>· ἱεροδόκα <πέλει> λήματ'. ἱροδόκ' ἐστὶ θεῶν λήματ' (λήμαθ' opinor) ὅταν μόλῃ θύματ' Heimsoeth, quod nemo poeta scribere potuit. ἱροδόκοισι <βωμοῖς ὅσι· εἰ γένοιτο> θεῶν λήμματ' Paley. λήμματ' dederat Turnebus. λαίγματ' ex Hesychio Wecklein. 341 ἐμὸν M, corr. sec. man. 342 ἐκπνοεῖν M, corr. Turnebus. 343 παρά-

παίδων ἕνεκα τῶν Ἀρκάδος. But Zeus was Κλάριος in general before being κλάριος on a particular occasion of the kind stated.

Θέμις seems to have been particularly connected with Zeus as Ζεὺς Ξένιος, cf. Pind. N. XI. 9 ξενίου Διὸς...Θέμις. Ol. VIII. 21 ἔνθα σώτειρα Διὸς ξενίου πάρεδρος ἀσκέϊται Θέμις. But here ξενίου is implied in ἱκεσία and the context, while Κλαρίου is important: "May Themis, who guards the suppliant, see that all goes well,— and Themis is the daughter of all-appor-tioning Zeus, so that she has power to work her will".

334. Cf. Cho. 171 πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;

336 sqq. The restoration of these lines must be speculative. That offered in the text offers a fair sense and accounts in some respects for the losses.

The Scholiast notes οὐ πτωχεύσεις as an explanation of something which he either found or thought he found (probably in λήμματα), and Hermann's οὐ πενεῖ (for οὐνπερ) is supposed to give this sense. πενοῦμαι is; however, a questionable form

of future from πένομαι. Nor is it easy to conceive how οὐ πτωχεύσεις can be fitted into the passage. Next, to speak of the gods as having ἱεροδόκα λήματα seems in doubtful taste, being too suggestive of the δωροδόκον λήμα among men. It is true that in S. c. T. 700 we are told μελαναιγίς οὐκ εἴσι δόμους Ἐρινύς, ὅταν ἐκ χερῶν θεοὶ θυσίαν δέχωνται, but this is equivalent to saying that the gods can be appeased by sacrifices, not that they lust after them. Compounds in -δόκος e.g. θυοδόκος, μηλοδόκος &c. are in a religious connection generally used of places, not persons. The archetype must have been much injured at this point, or else in (e.g.) ΟΙΑΠΕΡσταρισθι.ΡΟδοκοῖς the eye of a copyist may have passed from P to P, and in (e.g.) ΑΝΤΕΛΟΙC after ΑΙΔο-μενοC general similarity may have caused the omission of ἂν τελοῖς. See critical note.

340. ἐφέστιοι, cf. v. 282. Pind. Fr. 49 καθῆσθαι παρ' ἐστία. Thuc. I. 136 ἐπὶ τὴν ἐστίαν καθίζεσθαι. The hearth was sacred to the household gods and hence was a sanctuary and a ὄρκοις.

ξυνῇ μελέσθω λαὸς ἐκπονεῖν ἄκη.
ἐγὼ δ' ἂν οὐ κραίνοιμ' ὑπόσχεσιν πάρος
ἄστοις ἅπασι τῶνδε κοινῶσαι πέρι.

ΧΟ. σύ τοι πόλις, σὺ δὲ τὸ δάμιον· στρ. β'. (370) 345
πρύτανις ἄκριτος ὦν
κρατύνεις βωμόν, ἐστίαν χθονός,

κρος M, corr. Sophianus. 344 ἀστών δὲ πᾶσι τοῖσδε κοινῶσας πέρι M. Sequor
Marckscheffelim. ἀστοῖς δὲ πᾶσι τῶνδε κοινῶσας Scaliger et plerique. ἡ πᾶσι
γ' ἀστοῖς Schuetz. 345 δῆμιον M. 347 βωμόν ἐστίας χ. Stanley.

341. ἐμῶν, in the emphatic place.
"You are at the hearth of the nation, not
at that of my house in particular".

τὸ κοινόν, adverbial. See v. 228.
μιαίνεται "is incurring an ἄγος". So
μίασμα inf. 451. Not μανθήσεται, but
the ἄγος is already coming, if it comes at
all.

343. πάρος, with infinitive several
times in Homer, e.g. Il. XVIII. 245 πάρος
δόρπιοι μέδεσθαι (elsewhere always with
aorist).

345. πόλις... δάμιον. Answering to
πόλις and τὸ κοινόν, and repeating the
argument in v. 340.

τὸ δάμιον almost = δῆμος, cf. inf. 678
τὸ δάμιον, τὸ πόλιν κρατύνει.

To represent any autocratic powers of
the king in a favourable light to the
sensitive Athenian democracy, especially
in the time of Aeschylus, when popular
rights were being discussed and extended
after recent experiences of τύραννοι, was
a delicate matter. There are frequent
references to democratic jealousy in this
play, cf. inf. 373, 463, 678. These would
be less prominent in later plays, when
tyrannophobia had abated.

The Chorus allude rather to the *responsibilities* of the king. They do not urge
him to act boldly and autocratically, but
to remember that, inasmuch as he *is* an
autocrat, the guilt of the common pollu-
tion will fall on himself.

346. πρύτανις, in the general sense of
chief or lord (cf. προ-, πρόμος, πρυλέες =
πρόμαχοι). Prom. V. 169 μακάρων πρύ-

τανις. Eur. Tro. 1288 Κρόνιε Φρυγίων
πρύτανι. Pind. P. II. 106 (of Hiero)
πρύτανι κύριε πολλῶν μὲν εὐστεφάνων
ἀγνιᾶν καὶ στρατοῦ.

ἄκριτος. ἀνυπεύθυνος Schol., i.e. with
the technical allusion to εἶθυναί.

347. βωμόν, ἐστίαν χθονός, referring
to v. 340. Cf. Aristot. Pol. VI. 8. 20
ἐχομένη δὲ ταύτης ἡ πρὸς τὰς θυσίας ἀφω-
ρισμένη (sc. ἀρχή) τὰς κοινὰς πάσας, ὅσας
μὴ τοῖς ἱερεῦσιν ἀποδίδωσιν ὁ νόμος, ἀλλ'
ἀπὸ τῆς κοινῆς ἐστίας ἔχουσι τὴν τιμὴν.
καλοῦσι δ' οἱ μὲν ἄρχοντας, οἱ δὲ βασι-
λεῖς, οἱ δὲ πρυτάνεις. Appian Pun. 84
ἡ πολιτικὴ ἐστία. Of heroic kingship it
would be well to read what Aristotle says
Pol. III. 14 ἡ περὶ τοὺς ἡρωϊκοὺς χρόνους—
αὕτη δ' ἦν ἐκόντων μὲν, ἐπὶ τισὶ δ' ὠριμέ-
νοισ. στρατηγὸς γὰρ ἦν καὶ δικαστὴς ὁ
βασιλεὺς, καὶ τῶν πρὸς τοὺς θεοὺς κύ-
ριος. Later most of these powers were
stripped away and θυσίαι κατελείφθησαν
τοῖς βασιλεῦσι μόνον. Cf. the functions of
the ἄρχων βασιλεὺς.

Paley supposes a reference to the κοινὴ
ἐστία, which was the public fire of the
πρυτανεῖον.

In Polybius indeed the term occurs of
the public table, and so in one of Keil's
Inscriptions (iv. b. 26) καλέσαι τινὰς ἐπὶ
ξένια εἰς πρυτανεῖον εἰς τὴν κοινὴν ἐστίαν.
But here the allusion is more general:
"You are the king: in matters of religion
you represent the state: the common
altars (of which this is one) are the hearth
of the state, and in a sense therefore they
are *your* hearth".

μονοφήφοισι νεύμασιν σέθεν,
 μονοσκήπτροισι δ' ἐν θρόνοις χρέος
 πᾶν ἐπικραίνεις· ἄγος φυλάσσου.

(375) 350

BA. ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις,
 ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·
 οὐδ' αὖ τόδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς·
 ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας
 δρᾶσαί τε μὴ δρᾶσαί τε καὶ τύχην ἑᾶν.

(380) 355

XO. τὸν ὑψόθεν σκοπὸν ἐπισκόπει
 φύλακα πολυπόνων
 βροτῶν, οἳ τοῖς πέλας προσήμενοι
 δίκας οὐ τυγχάνουσιν ἐννόμου.

ἀντ. β'.

348 νεύμασι M, corr. Pauw. 349 χρόνοις satis frequenti errore M. θρόνοις Sophianus. 350 ἄλγος M, corr. Robortellus. 351 "Fortasse ἐμοί" Paley. 352 μηδράσητε M, corr. Robortellus. ἐλεῖν M et omnes editt. ἔαν pro ἐλεῖν reposui. 356 ἐπισκοπεῖ M, corr. Robortellus. ἐπίστασαι Paley. 358 τοὺς

351. ἄγος μὲν εἶη. Cf. Prom. V. 972 χλιδῶ; χλιδῶντας ὧδε τοὺς ἐμοὺς ἐγὼ | ἐχθροὺς ἵδοιμι.

παλιγκότοις, like most adjectives of hostility and the contrary (δυσμενής, ἐχθρός, φίλος &c.), passes naturally into a noun. Cf. S. c. T. 417 τὸν ἀμὸν ἀντίπαλον. In Pind. N. IV. 96 παλιγκότοις is virtually a noun, though without article or pronoun.

355. δρᾶσαί τε μὴ δρᾶσαί τε. Oberdick compares Eur. I. A. 56 δοῦναι τε μὴ δοῦναι τε τῆς τύχης ὅπως ἄψαιτ' ἄριστα.

ἔαν. MSS. give ἐλεῖν, which the Scholiast explains by καὶ τοῦ συμφέροντος ἐπιτυχεῖν. Paley says "fortunam prehendere" or "occasione uti". But there is no notion here of seizing an opportunity. The meaning is "to take what comes"; but ἐλεῖν is too strong for δέχεσθαι. τύχην αἰρεῖν should mean (a) "to grasp occasion", (b) "to get fortune into one's power". Since both of these are away from the matter, we may turn for correction to Eur. I. T. 489 τὴν τύχην δ' ἔαν χρεῶν. There are not three possibilities, but only two alternatives. We must therefore join δρᾶσαί τε ("either to act"),

μὴ-δρᾶσαί τε καὶ τύχην ἑᾶν ("or not to act and so let fortune take her course"). τύχην = "destiny" (v. Jebb on Soph. O. T. 977).

356. ἐπισκόπει is not elsewhere used in the sense εὐλαβοῦ, or ἐπιστρέφου. Yet in a similar connection, cf. 625, occurs Δίον ἐπιδόμενοι κότον, where it would be too much license to attempt ἐπαιδοῦμενοι.

σκοπός again is commonly used of a tutelary god; but the meaning of "jealous overseer" is to be found in Soph. Aj. 945 οἶοι νῶν ἐφεστᾶσι σκοποί. While therefore it would be easy to read σκόπει ἐπίσκοπον, there is no positive need of change.

358. τοῖς πέλας, i.e. ταῖς τῶν πέλας ἐστίασι. Cf. Soph. O. T. 15 προσήμεθα βωμοῖσι τοῖς σοῖς.

359. οὐ τυγχάνουσιν. The negative coalesces with the verb, otherwise μὴ would be the proper particle, since οἷ = ὅσοι, εἴ τινες. So with infinitive, Soph. O. C. 1203 οὐδ' αὐτὸν μὲν εἶ | πᾶσχειν (sc. καλὸν ἐστι), παθόντα δ' οὐκ ἐπίστασθαι τίνειν. οὐ τυγχάνειν = ἀμαρτάνειν as οὐκ ἔαν = κωλύειν.

μένει τοι Ζηνὸς ἱκταίου κότης

(385) 360

δυσπαράθελκτος παθόντος οἴκτοις.

BA. εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν

νόμῳ πόλεως, φάσκοντες ἐγγύτατα γένους

πέλας προσιγμένοι Tournier. 360 ἱκτίου Dindorf. ἱκτέου Lindau. Vide infra. 361 ὦ δυσπαρθέλκτοισ M, et in marg. δυσπαρθενήτας a sec. man. δυσπαρθενήτοις cod. Par. Nullius pretii sunt haec, quoniam inter κ et η nullum paene discrimen est in minusculis. Idem quod ego Schuetz. τοῖς ἀπαρθέλκτοις C. G. Haupt. ὦδ' ἀπαρθέλκτοις Marckscheffel. δυσπαρθέλκτον Kruse. δυσπαρθέλκτους παρόντας οἴκτοις Karsen. 363 ἀγχιστοι H. Wolf. 364 τίσδ' M, corr. Victorius.

360. ἱκταίου. The second syllable is short, as sometimes in δειλῖος, παλαιός, γεραιός. So perhaps ἐρμαῖαν in Eum. 947. Pind. Ol. XIII. 81 Γαῖαδ' ὅχῳ. Soph. O. C. 117 ὅρα. τίς ἄρ' ἦν; ποῦ ναίει; answers το ἐν ἀλαῶν ὀμμάτων.

361. This verse has given much trouble. The Scholiast's note τοῖς θρήνοις τῶν πασχόντων συμμαχεῖ ὁ τοῦ Διὸς χόλος helps little, only proving that he read παθόντος οἴκτοις, but leaving δυσπαρθέλκτοις in uncertainty. δυσπαράθελκτος is more probable as applied to the anger of Zeus than to the unrelenting of the wrongdoer; i.e. "incapable of being appeased" in the sense "mindful of vengeance", is more likely than "who refused to be softened" in the sense "mercilessly refusing suppliants". Cf. Prom. V. 34 Διὸς γὰρ δυσπαράλτῃτοι φρένες, *ibid.* 200 κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς. The nominative is therefore the most natural correction. Pausanias VIII. 25 (quoted by Paley) speaks of the ἄγος of rejected suppliants as μήνιμα ἀπαράλτῃτον. The order is κότης μένει δυσπαράθελκτος οἴκτοις ("unappeased by the wailings") παθόντος ("of the punished one"). παθόντος, not πάσχοντος, because the wrath of Zeus is conceived as continuing even *after* immediate vengeance *has* been taken on the sinner: it abides for generations.

The anger of Zeus ἱκέσιος inf. 411, 457, 625. Soph. Trach. 1239. Eur. Hec. 345.

363. νόμῳ πόλεως φ. ἐγ. γ., with an

allusion to the Athenian law concerning ἐπὶ κληροῖ. Aeschylus sees the difficulty which will present itself to an Athenian audience. No plea of legal right is set up by the Danaids. In speaking of "right", "propriety" and "piety", they refer only to the lust and violence of their cousins. The king touches the weak spot. "But what if they have the right of ἀγχιστοεῖα?" To this the Danaids make no pertinent reply, or, if it is pertinent, it is to the effect "we care not what the *law* is, we know that we have *justice* on our side". It is quite possible that Aeschylus himself urges *abstract* justice in certain cases as opposed to *legal* justice; but it is better to regard Aeschylus as putting in the mouth of his characters the strongest arguments from their point of view.

ἐγγύτατα γένους, a phrase from the language of law. Cf. Isaeus 10. 5 προσῆκον δ' αὐτῇ μετὰ τῶν χρημάτων τῷ ἐγγύτατα γένους συνοικεῖν. The passage Ar. Av. 1648—1666 should be compared, where the actual words of a law of Solon are given τοῖς ἐγγύτατα γένους μετεῖναι τῶν χρημάτων. The phrase also occurs as ἐγγύτατα τῷ γένει, ἐγγυτάτω γένει τινός, κατὰ γένος ἐγγύτατα, ἐγγυτάτω γένους τινί, and also ἐγγυτάτω γένει τινί (which Paley should not have followed Stallbaum in denying, v. Dem. p. 1051, 1059, 1076 &c.). γένους is partitive like ἐνταῦθα γῆς, πόρρω σοφίας, &c. φάσκοντες, the proper word of a *claim*, "maintaining", Ar. Av. 1658 ἀνθέεται

εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι;
 δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἴκοθεν, (390) 365
 ὥς οὐκ ἔχουσι κύρος οὐδὲν ἀμφί σου.

ΧΟ. μή τί ποτ' οὖν γενοίμαν ὑποχείριος στρ. γ'.
 κράτεσιν ἀρσένων ὑπαστρον δέ τοι

θέλει M, superscripto οι. 365 σ' ἐλέγχειν Wecklein, σ' ἐφευρεῖν Hartung, σε φαίνειν Canter. Mirum est quam hebetatum videatur in hoc criticorum acumen. 366 ἔχουσιν M, et ἀμφί σου, quod servant adhuc omnes. 367 ὑποχέριος M, corr. Robertellus. De μήποτε νυν cogitat Paley. 368 κάρτεσιν Heimsoeth: sed in hoc genere vix confirmari potest primo in loco syll. brevem longae

σου τῶν πατρῶν χρημάτων | φάσκων ἀδελ-
 φὸς αὐτὸς εἶναι γνήσιος.

364. τοῖσδ', sc. τοῖς δικαίωμασι.

365. φεύγειν...ὥς, "you must base your defence on the ground that" (= *defendere* with acc. and infin.), i.e. φεύγουσαν (ἀπολογεῖσθαι) ὥς, or better δεῖ σε φεύγειν κατὰ νόμους τ. οἴ. (ἀπολογουμένην) ὥς..., in which case the words ὥς ἔχουσι κ.τ.λ. are exegetical: "you must submit to be tried according to your national laws (i.e. your defence must be), that (according to those laws) they have no authority over you". Paley well compares Xen. Hell. 1. 3. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίῃ τὴν πόλιν.

οἴκοθεν, more subtle Greek than οἴκοι: "the laws you must quote or draw from Egypt". Cf. Eur. Phoen. 294 τὸν οἴκοθεν νόμον σέβουσα. Med. 506 τοῖς μὲν οἴκοθεν φίλοις ἐχθρὰ κατέστηχ' (i.e. the friends who *in thought* have to be brought from home).

366. κύρος, *potestatem*: "legal power", cf. κύριον, ἄκυρον ποιεῖσθαι. There is a reference to the power of a husband as κύριος of a wife, or of a guardian as κύριος of a ward; power like the Roman *patria potestas*. The κύριος was the legal representative of one not qualified to appear in public transactions for himself. In the case of women the κύριοι were the nearest male relatives.

367. οὖν, impatiently, seeing their case here is weak: "well, all we have to

say is...". So in the formulae ἀλλ' οὖν...γε and δ' οὖν.

368 sqq. The ms. reading ὑπαστρον δέ τοι μήχαρ...φυγαί is not translatable, whether we correct to φυγὰν or φυγᾶ. Wellauer, reading the latter, renders "*remedium* decerno, *quod astris metior*, fugiens nuptias exosas", and so Paley "I choose a star-guided remedy &c.". But can any more far-fetched or clumsy expression be imagined than ὑπαστρον μήχαρ in such a sense, even if further defined by φυγᾶ? Even the artificial combinations of the later epic poets, e.g. πόθω δενδρήντι "love for trees" (v. Rutherford, Babrius Introd. p. lxii, note), are better than this. Reading φυγὰν, it might perhaps be just possible to construe ὑπαστρον δέ τοι φυγὰν ὀρίζομαι μήχαρ: "I mark out for myself flight beneath the stars as a remedy &c.". But the order is decidedly against this. The Scholiast explains τὴν δὲ τοῦ γάμου μηχανὴν ὀριοῦμαι τοῖς ἀστροῖς ἀντὶ τοῦ μηχανήσομαι φεύγειν δι' ὁδοῦ μακρὰς τὸν γάμον· οἱ γὰρ μακρὰν ὁδὸν φεύγοντες δι' ἀστρον σημαίνεσθαι ἔλεγον (ἐλέγοντο, Weil). Similarly Hesychius ἀστροῖς σημειοῦσθαι· μακρὰν ὁδὸν καὶ ἐρήμην βαδίζειν· ἡ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων. Commentators quote Soph. O. T. 795 τὴν Κορινθίαν | ἀστροῖς τὸ λοιπὸν ἐκμετρούμενος χθόνα | ἐφευγον. Lucian Icarom. init. &c. These quotations are in point only so far as they refer to the *length* of a journey. Such expressions arose either from long jour-

μήκος ὀρίζομαι γάμον ὑπέρφρονος
φυγᾶ· ξύμμαχον δ' ἐλόμενος Δίκαν
κρίνε σέβας τὸ πρὸς θεῶν.

(395) 370

ΒΑ. οὐκ εὐκριτον τὸ κρίμα· μὴ 'μ' αἰροῦ κριτήν.
εἶπον δὲ καὶ πρίν, οὐκ ἄνευ δήμου τάδε
πράξαιμ' ἄν, οὐδέ περ κρατῶν, καὶ μήποτε

respondere non posse. ὑπ' ἀστρον C. G. Haupt. ὑπάστρω Stanley. 369 μῆχαρ
M. μῆκος scripsi. Mox δύσφρονος M. ἐπιφθόνου Heimsoeth. Ordinem mutat
Weil, γάμον δύσφρονος μῆχαρ ὀρίζομαι scribens, et in antistropha δίκαν μὲν κακοῖς
αἷσια δ' ἐννόμοις. 370 φυγαὶ M. φυγᾶν Heath, Weil. φυγᾶ verum est.
372 μὴ μ' M. Scripsi μὴ 'μ': vide adnot. 374 μὴ καὶ ποτε Canter. κοῦ μὴ

neys over desert or sea, where the stars were the only guidé, or else from long journeys generally, when a straight course was kept by help of the heavenly bodies, as opposed to short journeys where the roads or well-known landmarks served as guides. But ὑπαστρος φυγῇ can scarcely mean more than "flight beneath the stars", and even if it could mean "fuga quam astris metior et dirigo", yet ὑπαστρον μῆχαρ is in no way tolerable. Because the flight is a μῆχαρ, that μῆχαρ cannot therefore itself be called ὑπαστρον. Paley supposes a confusion of ὀρίξ. φυγῇν ἀστροῖς and ὀρίξ. μῆχαρ γάμον τὸ φεύγειν ὑπ' ἀστροῖς.

It is more satisfactory to emend μῆχαρ through μῆχος to μῆκος. In Ag. 2 the MSS. give μῆκος, which Stanley and Valckenaer emend to μῆχος. As οὐράνιον μῆκος="length as great as the height of heaven", so ὑπαστρον μῆκος="in length as far as the canopy of heaven stretches". The notion of *guiding* a long journey by the stars is as prominent as with the text generally read. Construe ὀρίξ. ("I mark out as the limit") φυγᾶ ὑπέρφ. γάμ. ("to my flight from...") ὑπαστρον μῆκος ("no less a distance than all the distance beneath the stars").

371. κρίνε σέβας τὸ πρὸς θεῶν. κρίνε, not exactly=πρόκρινε, "prefer", though approximating to it. Rather it="decide on". There are two ways of construing, (a) σέβας cog. acc.=κρίνε κρίσιν εὐσεβῇ,

(δ) κρίνε="choose", cf. Eum. 487 κρίνασα δ' ἀστών τῶν ἐμῶν τὰ βέλτατα. Ag. 471 κρίνω δ' ἀφθονον ἔλβον.

πρὸς=coram. Cf. Thuc. I. 71 ἄδικον οὐδὲν οὔτε πρὸς θεῶν οὔτε πρὸς ἀνθρώπων, or less well "on the side of", Cho. 704 πρὸς δυσσεβέλας, Soph. El. 1211 πρὸς δίκης "agreeable to justice".

372. μὴ 'μ' αἰροῦ κριτήν. Paley (with μ' μ') says the emphasis is on κριτήν, "i.e. choose me as προστάτης if you like, but not as κριτής". This is impossible, since the decision must come before the act of championship. The king does *not* wish them to choose him as προστάτης; he wants to wash his hands of the matter. The emphasis is on the pronoun: "my people may judge, *I* will not". For the elision of the emphatic pronoun, cf. Soph. O. T. 64 ἢ δ' ἐμὴ ψυχὴ πόλιν τε κάμει καὶ σ' ὁμοῦ στένει. Eur. Hipp. 323 ἔα μ' ἀμαρτεῖν· οὐ γὰρ ἐς σ' ἀμαρτάνω. Soph. O. C. 800 πότῃ νομίζεις δυστυχεῖν ἐμ' ἐς τὰ σά, | ἢ σ' ἐς τὰ σαυτοῦ; and for both elision and prodelision Soph. Phil. 347 τὰ πέργαμ' ἄλλον ἢ 'μ' ἐλεῖν.

374. καὶ μήποτε. The construction is οὐ πράξαιμ' - ἄν-καὶ-μήποτε i.e. οὐ πράξαιμ' ἄν καὶ οὐ μήποτε. Wordsworth gave κοῦ μήποτε. But the power of οὐ runs through the conjunction as it does in e.g. Eur. Bacch. 343 οὐ μὴ-προσολοίσεις-χείρα-βακχεύσεις-δ' ἰών; The changes μὴ

εἴπη λεώς, εἴ πού τι κάλλοιον τίχοι·
ἐπήλυδας τιμῶν ἀπώλεσας πόλιν.

(400) 375

ΧΟ. ἀμφοτέρους ὁμαίμων τάδ' ἐπισκοπεῖ
Ζεὺς ἑτερορρεπῆς, νέμων εἰκότως,

ἀντ. γ'.

ποτε Wordsworth. 375 εἴ πού τι καὶ μὴ τοῖον τυχθῇ M. κάλλοιον dedi. εἴ πού τι μὴ τοῖον τύχη Turnebus, quod vulgo recipiunt, nisi quod τύχοι reposuit Porson. Sed unde illud καί? τι κάμπαλιν Bamberger. τι θάτερον Wecklein (mallem χάτερον). τι μὴ λῶον Schneidewin. 376 ἐπήλυδας M. 377 ἀμφοτέροις Schuetz. ἀμφοτέρων Stanley. ἀμφοτέρωσ' ὁμοίων Heimsoeth. ἀμφοτέρωσ' ὁ δαίμων Hartung.

καὶ ποτε, ὡς μήποτε would not be paleographically difficult if required.

Wellauer and others make μὴ εἴπη = μὴ εἴποι "numquam dicat", and Paley supposes a reference to II. XXII. 106,

μήποτε τις εἴησι κακώτερος ἄλλος ἐμεῖο,
"Ἐκτωρ ἦφι βίηφι πιθήσας ὤλεσε λαόν.

(Cf. γένηται v. 330.) The more usual οὐ μὴ εἴπη "numquam dicet" is stronger.

375. κάλλοιον. In the ms. reading καὶ μὴ τοῖον most editors assume that καὶ is an accidental insertion. For the use of the remaining μὴ τοῖον (= μὴ ἀγαθόν, cf. ἕτερον), Hesychius is quoted: τοῖον· οὕτως ἀγαθόν. The word does not appear to be so used elsewhere, but would be sufficiently established by analogous uses, e.g. Thuc. VII. 14 ἦν τι ὑμῖν ἀπ' αὐτῶν μὴ ὁμοῖον ἐκβῆ. Yet μὴ is quite as likely to be an insertion as καί, and indeed the deprecating tone of the king, with his που and optative τύχοι (which appears to be correct), is much in favour of καί: "if something should go so far as to turn out badly". With καὶ there must be supplied from μὴ τοῖον a word which is the opposite of τοῖον or ὁμοῖον. ἄλλος = κακός, and also ἕτερος frequently, e.g. Soph. Phil. 503 παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα, and (especially) Dem. 597. 3 ἀγαθὰ ἢ θάτερα, ἵνα μηδὲν εἴπω φλαῦρον. χάτερον might therefore be suggested, but is an unlikely source of the corruption. With καὶ ἄλλοιον, cf. Hdt. v. 40 ἵνα μή τι ἄλλοιον περὶ σεῦ βουλευσῶνται. Dem. 1442, II ἂν ὁ λόγος ἄλλοιότερος φανῇ. Diog. L. IV. 44 εἴ τι γένοιτο ἄλλοιον.

τύχοι, better than τύχη in a place where the avoidance of ill-omened words is so marked (in ἄλλοιον), and the deprecation is so strong. The optative makes the supposition more remote.

377. ἀμφοτέρους...τάδε. Cf. supr. v. 217. Pers. 114 ταῦτά μοι μελαγχλίτων φρὴν ἀμύσσεται φόβῳ. Soph. Phil. 1116 πότμος σε δαιμόνων τάδ' ἔσχε.

ὁμαίμων, probably not = Ὀμόγνιος (Eur. Andr. 921) as *deus gentilitius*, but literally, Zeus being the ancestor of both parties. Cf. Pind. P. IV. 167 ὄρκος ἄμμιν μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις. The two meanings, however, are apt to pass into each other.

378. ἑτερορρεπῆς. Hippocrates (399, 55) uses the word of a patient in a critical condition, liable to take a turn either way. Θεῶν ἑτερόρροπα δῶρα (Stobaeus 54, 4) are gifts which may turn out one way or the other. ἑτεραλκῆς is used by Herodotus of a battle (= *anceps*), and VIII. 11 ἑτεραλκῆς ἀγωνίξεσθαι. "Ἀρης ἑτεραλκῆς in Pers. 941 should be explained like Shakspeare's "so equal is the poise of this fell war". Here then ἑτερορρεπῆς = "holding the balance nicely poised, as ready to incline this way as that". Zeus is impartial and his scales are sensitive. The other rendering "Zeus who inclines the balance now one way, now the other" does not bring out the *trueness* of the balance. The Scholiast notes on νέμων εἰκότως—αὐτὸς ἐπεξηγήσατο τί ἐστὶν ἑτερορρεπῆς.

ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.

τί τῶνδ' ἐξ ἴσου ῥεπομένων με ταρβ-

εῖς τὸ δίκαιον ἔρξαι;

(405) 380

BA. δεῖ τοι βαθείας φροντίδος, σωτηρίου

"Fortasse νοήμων" Wecklein. Satis sana est vulgata. 379 ἐνδικο μὲν Canter. τᾶδικο Arnaldus. ἄθλια Heimsoeth. ἔλλερα μὲν ex Hesychio, ut solet, Wecklein. 380 μεταλγείς M, quod nullo modo idem potest esse quod μεταλγοίης ἄν vel μεταλγήσεις. Vide adnot. μ' ἔτ' ἀργεῖς Tournier. 382 φροντίδος σωτηρίου vulgo

379. ἄδικα μὲν κακοῖς κ.τ.λ. Not that Zeus repays ἄδικα with ἄδικα, though by a lax expression the Greeks sometimes so spoke (cf. Cho. 930. Eur. Or. 647 &c.). We might indeed render "apportioning to the unjust to suffer injustice (at the hands of others) and to the law-abiding to suffer righteously". But it is better to understand that, as he weighs, he duly "gives each the credit" of his just or unjust acts, νέμειν being almost like τιθέναι ("score"), viz. "putting into the scale of each what is due to him", i.e. νέμων τοῖς μὲν κακοῖς ὅσα ῥδίκηται ὑπ' αὐτῶν, τοῖς δὲ ἐννόμοις ὅσα ὁσλως πεποιήκασι. Schütz says "malis iniustitiae, iustis autem sanctitatis praemia". This, though implied in the Greek, is certainly not expressed. What is expressed is rather *rationem* or *pondus*.

Νεμέτωρ is a title of Zeus, S. c. T. 485 ὥς δ' ὑπέρανχα βάζουσιν...τῶς νιν Ζεὺς νεμέτωρ ἐπιδόει κοταίνων. Cf. Νέμεσις (which gives great support to this view of νέμειν).

380. ἐξ ἴσου, "impartially".

ῥεπομένων. The only instance of a passive use of the simple verb, which appears to be always used intransitively. The compound verbs, however, have a transitive use, e.g. Eum. 888 οὐτᾶν δικαίως τῇδ' ἐπιρρέποις πόλει | μῆνιν τιν'. Soph. Ant. 1158 τύχη γὰρ ὀρθοὶ καὶ τύχη καταρρέπει | τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντα' αἶ. Theog. 157 Ζεὺς γὰρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλω.

μεταλγείς of MSS. is taken to mean "grieve after (ὑστερον)" like μεταστένομαι, μετακλάμαι. Hermann says μεταλγεῖν

= *post aliquid dolet* = *paenitet*. Weil's "futuris angere" is too prospective. The difficulty of course lies in the tense. If μεταλγεῖν = "post (aliquid) dolere", then μεταλγείς = "post (aliquid) doles". But we require "posthac dolebis" i.e. μεταλγήσεις or μεταλγοίης ἄν. Nor can the present be made to yield that sense.

The Scholiast hints at the sense τί ἀπορεῖς; μ' ἔτ' ἀργεῖς might be suggested, "are you slothful to do...?", but με ταρβεῖς was, by a wrong separation of words and through the shape of β, equally liable to corruption.

382. The construction is either (1) δεῖ ὄμμα βαθείας φροντίδος μολεῖν δεδορκός &c. or (2) δεῖ βαθείας φροντίδος (ὥστε) μολεῖν δεδ. ὄμμα. The former is preferable, personifying φροντίς. The latter, however, is Aeschylean: cf. Ag. 343

δεῖ τοι πρὸς οἴκους νοστήμιον σωτηρίας, κάμψαι διαύλου θάτερον κῶλον πάλιν.

ὥστε is perhaps hardly the proper word to be supplied in such cases, the second clause being exegetical, δεῖ σωτηρίας (i.e. δεῖ) κάμψαι, κ.τ.λ. βαθείας, of thought. So (in a different metaphor), S. c. T. 593 βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος. Il. XIX. 125 φρήν βαθεῖα. Menander Incert. 414 in the sense "crafty" (cf. inf. 924).

σωτηρίου, separate from φροντίδος despite v. 392. Here it is not so much required with that noun, while with κολυμβητήρος it gives a completeness to the metaphor. In v. 392, on the other hand, we have the issue summed up, so that φροντίδος σωτηρίου = the whole βαθ. φροντί. σωτηρ. δίκην κολ.

δίκην κολυμβητήρος, ἐς βυθὸν μολεῖν
 δεδορκὸς ὄμμα μὴδ' ἄγαν πλανώμενον,
 ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει
 αὐτοῖσί θ' ἡμῖν ἐκτελευτήσῃ καλῶς,
 καὶ μήτε δῆρις ῥυσίων ἐφάψεται,
 μήτ' ἐν θεῶν ἔδραισιν ὧδ' ἰδρυμένας

coniungunt. λυτηρίου dubitanter Wecklein. 384 μὴδ' ἄγαν ὠνωμένων M.
 ὠνωμένον Salvini. ἄγαν ἄνω μένων Ask, quo nihil debilius excogitari potest.
 ὑπνωμένον Abresch. δινούμενον Schuetz. ποτώμενον Schwerdt. Verum esse puto

383. **κολυμβητήρος.** The Scholiast remarks τοῦτο δὲ τοῖς σπογοτόμοις συμβαίνει, τὸ πόρρωθεν σκοπεῖν καὶ περιβλέπεσθαι. Homer uses ἀρνευτήρ (Il. xvi. 742). κολυμβητής is the prose form. By joining the epithet **σωτηρίου** we get a reference to salvage diving, which is in keeping with the thought.

384. **δεδορκὸς**, the appropriate word of *keen bright* sight, cf. Pers. 82 φόνιον δέργμα δράκοντος. Prom. V. 679. S. c. T. 53. Soph. Aj. 85. It is the antithesis of (i) blindness: Eum. 322 ἀλαοῖσι καὶ δεδορκσι: hence the oxymoron Eur. Phoen. 377 σκότον δεδορκῶς, (ii) dull or careless sight, cf. Chrysippus quoted by Gell. 14, 4 δεδορκὸς βλέπειν.

The antithesis given here by mss. is **ἄγαν ὠνωμένων**. Oberdick says "frei von Schwindel" accepting Porson's ὠνωμένον. There seems to be no other instance of *οἰνοῦσθαι* in this metaphorical sense, and, though that fact would of itself be of little moment in Aeschylus, the word does not seem suited to this place. "Thought must descend with eye that fixes a keen glance, not one which is...". Here the word to be supplied is scarcely "drunken" but rather "wandering". Hence the *δινούμενον* of Schütz, and the *ποτώμενον* of Schwerdt. Rather ΠΛΑΝ has been omitted after ΑΓΑΝ while *ων* of ὠνωμένων is due to a mark (of omission) which was mistaken for the usual sign of abbreviation of *ων*. *πλανᾶσθαι* is connected with *ἀπορεῖν* in Plat. Hipp. Ma. 304 c, with *ταράτ-*

τεσθαι in Phaedo 79 c. Cf. Isoc. 320 D *πλανᾶσθαι τῇ διανοίᾳ*.

385. **ὅπως...ἐκτελευτήσῃ.** ὅπως with future because the sense of the preceding δὲ ὄμμα βαθείας φροντίδος μολεῖν κ.τ.λ.= δὲ βάθως φροντίσαι (σκέψασθαι), ὅπως κ.τ.λ. Cf. inf. 428.

πρῶτα μὲν, "above all things". There is no particle answering to *μὲν*: neither θ' of 386 nor καὶ of 387 can be so treated. Cf. on *vv.* 171, 309. A similar use of *μὲν solitarium* is common in such expressions as ἐγὼ μὲν οὐκ οἶδα. Perhaps the poet's thought was ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει καλῶς ἐκτελευτήσῃ, δεύτερον δὲ ὑμῖν καταστήσεται ὡς βούλεσθε.

387. **ῥυσίων ἐφάψεται**, not "on you as booty", but "on reprisals". For the uses of this word see note on *v.* 286. Pelasgus is afraid the sons of Aegyptus will harry Argos in return for being deprived of the Danaids. Polyb. iv. 53 has ῥύσια καταγγέλλειν "to threaten reprisals".

In **καὶ μήτε...μήτε**, the καὶ is explanatory of the preceding lines: "that this may turn out well for both the state and ourselves, *that is to say* so that *on the one hand* we may not suffer reprisals for defending you, and *on the other* we may not, through refusing you, be accursed".

The verb ῥυσιάζω shews the tendency to extension of meaning in ῥύσιον, by becoming almost=ἄγαν καὶ φέρω. Cf. Frag. 251 ψευδῶδες πνα μαργώσης γνάθου ἐρρυσίαζον; and inf. 400 ῥυσιασθεῖσαν.

ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν
 βαρὺν ξύνοικον θησόμεσθ' Ἀλάστορα, (415) 390
 ὃς οὐδ' ἐν Αἰδου τὸν θανόντ' ἐλευθεροῖ.
 μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου;

ΧΟ. φρόντισον, καὶ γενοῦ στρ. δ'.
 πανδίκως εὐσεβῆς
 πρόξενος, 395
 τὰν φυγάδα μὴ προδοῦς (420)
 τὰν ἑκαθεν ἐκβολαῖς

μηΔΑΓΑΝ(ΠΑΑΝ)Ωμενον. 390 θησόμεθ' M, corr. Victorius. 391 ὥς οὐδὲν
 M. ὥς οὐδ' ἐν cod. Guelf. Corr. Stephanus. 392 μῶν σοι Hermann, μῶν
 οὖν Dindorf, μῶν του Schwerdt, μῶν συνοκεῖ M. Schmidt, sensu plane contrario
 eius quem poscebant. Versum includunt alii ut spurium. δοκεῖν δεῖ M, corr.
 Turnebus. 396 προδῶς M. προδῶς cod. Guelf. προδῶς edit. Scripsi προδοῦς
 (cf. v. 312). 398 ὀρμέναν (ω supra alterum o scripto) M. ὀρμέναν Turnebus,
 Pauw, alii. Sed, cum ex pedibus creticis non solum "puris" sed etiam resolutis
 compositus sit omnis hic cantus (praeter vv. 406—7 et 412—13), recte inter se

389—390. The order is μήτε τὸν παν.
 θεὸν Ἀλάστορα θησόμεσθα βαρὺν ξύνοι-
 κον. The middle since it=θήσομεν ἡμῖν
 αὐτοῖς ξύνοικον. Ἀλάστωρ is the "unfor-
 getting" spirit of vengeance", and should be
 connected with ἀλαστος and ἀλαστεῖν, not
 with ἄλλη and ἀλῶμαι. A "wandering",
 whether bodily or mental, is indeed an effect
 of the haunting of this spirit (ἀλάστωρ ἀπὸ
 τοῦ ἀλῶ Schol. on Eur. Hec. 675) but
 is not contained in the etymology. In
 Aeschylus the word occurs Pers. 354.
 Ag. 1501, 1509. Hesychius gives ἀλάσ-
 τωρ πικρὸς δαίμων, Ζεὺς. Zeus is not the
 god in question here or in other places.
 Rather an ἀλάστωρ is an undefined Chtho-
 nian personification, akin in his functions
 to the Erinyes. Xenarch. βουτ. 1 has
 ἀλάστωρ Πελοπιδῶν as a proverb of utter
 ruin. The sense "unforgetting" is clear
 in ἀλαστος. Soph. O. C. 1672 πατὴρ
 ἀλαστον αἷμα, with which cf. *ibid.* 788
 χώρας ἀλάστωρ οὐμὸς ἐνναίων ἀεί, and
 sup. 138 μῆνις μάστειρ'. This notion of
 "relentlessness" is brought out in the
 next verse.

392. μῶν οὐ. Why Hermann calls
 this combination "ineptissimum" it is

hard to see. οὐ δοκεῖ is good Greek for
 δοκεῖ οὐ, just as οὐ φημι=φημι οὐ, οὐκ ἔω
 =κωλύω, οὐκ ἔθελω, οὐ βούλομαι=ἀναί-
 νομαι &c. μῶν οὐ δοκεῖ is therefore good
 Greek for μῶν δοκεῖ οὐ. Or, even without
 this consideration, how does μῶν οὐ δοκεῖ
 differ from *num* non-videtur? Hermann's
 own μῶν σοι is the exact contrary of the
 required sense, being virtually a denial of
 v. 382. The combination μῶν οὐ occurs
 Plat. Soph. 234 A, Soph. O. C. 1729.
 Presumably Hermann took οὐ as *nonne*
 and forgot that μῶν=*num*.

By some commentators the line is
 considered spurious. On the contrary it
 is necessary, since φρόντισον of v. 393
 refers directly to the word φροντίδος.
 "Do we not need to ponder?" "Aye,
 ponder by all means".

396. προδοῦς is given here for προδῶς
 of M on the same obvious ground as that
 of the change (Porson and Schütz) ἐκδῶς
 to ἐκδοῦς v. 312.

397. ἐκβολαῖς. In v. 8 the flight of the
 Danaids is αὐτογένητος. That was true
 from one point of view, as this is from
 another; each assertion fits its place.
 The dative is causal.

δυσθέοις ὀρομέναν.

μηδ' ἴδης μ' ἐξ ἐδρᾶν

ἀντ. δ'.

πολυθέων ῥυσιασ-

400

θείσαν, ὦ

πᾶν κράτος ἔχων χθονός.

(425)

γνώθι δ' ὕβριν ἀνέρων,

καὶ φύλαξαι κότον.

μή τι τλῆς τὰν ἰκέτιν εἰσιδεῖν

στρ. ε'. 405

ἀπὸ βρετέων βία

δίκας ἀγομέναν

(430)

ἵππον ὥς ἀμπύκων,

respondent ὀρομέναν et -αι κότον (404), eodemque modo πανδίκως (v. 394) et πολυθέων (v. 400), ἀγομέναν (v. 407) et ἐκτίνειν (v. 413). Ultro in his laborant editt., e.g. in v. 400 πανθέων dat Heimsoeth, πολυυθέων Kiehl. 404 θεὸν τ' ἀλεναί κότον Heimsoeth sine idonea causa. 405 μήτι τ' ἀάσταν M, cui in marg. adscriptis sec. man. οἶμαι μήτι τλαῖς τὰν. μήτι τ' ἀάσταν cod. Par. corr. Pauw. τλᾶς Wellauer. 406, 7 βία τ' ἀγομέναν δίκας Weil, et in antist. μένει ἄρ' ἐκτίνειν. 408 ἱππηδὼν a prima man. M, in ἱππηδὼν a sec. correctum. ἱππηδὼν

400. ῥυσιασθείσαν, but inf. v. 407 ἀγομέναν.

Goodwin (Moods and Tenses § 24, note 2) quotes Hdt. iv. 118 μὴ περιδῆτε ἡμέας διαφθαρέντας, Ar. Ran. 509 οὐ μὴ σ' ἐγὼ περιύψομαι ἀπελθόντα, and says that "the aorist participle seems to express merely a momentary action, the time being the same that the aorist infinitive would denote, if it were used in its place". Rather the present participle contemplates the thing as *passing* beneath one's eyes, while the aorist imagines the thing to *have been* done without the proper attempts at prevention. It is true that, in a literal rendering, "do not neglect us having been destroyed (διαφθαρέντας)" differs much logically from "do not neglect us in the act of being destroyed (διαφθειρομένους)"; yet the substitution of the former expression in the sense of the latter is only the result of nimble imagination. Thus, in the first instance quoted, the sense really is "Do not let the time come when, without having troubled yourselves (περι-), you shall

see (-ιδητε) us ruined (διαφθαρέντας)". So here "do not let the time come when I shall have been carried off". This is the case wherever περιδεῖν is joined to a negative or quasi-negative. Elsewhere the aorist is logically true.

402. ὦ πᾶν κράτος, the ground of appeal: "you can do it if you choose".

403. γνώθι, not = καταγνώθι, but "make up your mind that it is such"—"decide that it is", i.e. γνώθι τοὺς ἀνδρας ὕβριστὰς εἶναι (not ὄντας). Cf. Thuc. i. 43 τὸ δ' ἴσον ἀνταπόδοτε, γνόντες τοῦτον ἐκείνον εἶναι τὸν καιρὸν (where Shilleto has a useful note). The rendering "mark the lewdness" is away from the point: the king is asked to decide upon a course.

404. κότον...τὸν τοῦ Διὸς Schol.

408. ἵππον ὥς. A cretic is required, and ἱππηδὼν was probably an early gloss (due to ὥς following the noun) from e.g. S. c. T. 326 τὰς δὲ κεχειρωμένας ἄγεσθαι ἱππηδὼν πλοκάμων.

ἄμπυκες were part of the head-dress of horses as well as of women: ἀμπυκτῆρ is

πολυμίτων πέπλων τ'

ἐπιλαβὰς ἐμῶν.

ἴσθι γὰρ παῖσι τάδε καὶ δόμοις,

ὁπότερ' ἂν κτίσης,

μενοῦντ' ἐκτίνειν

τὰν ὁμοίαν θέμιν.

τάδε φράσαι, δίκαι-

α Διόθεν κρατεῖν.

410

ἀντ. ε'.

(435)

415

etiam cod. Guelf. ἵππον ὡς scripsi: vide adnot.

Turnebus. 412 ὁποτέρων M, corr. Turnebus.

μένει ἄρ' ἐκτίνειν Abresch. μένει ἀποτίνειν contra metrum Schuetz. μένει δορὶ

τίνειν Boissonade. μένει Ἄρει ἔκττειν Seidler. Bonus autem eventus erit regi,

si bene fecerit. Vide adnot. 414. Reposui articulum, qui deest in M. ὁμοῖαν

Klausen. ἀντίτροπον Heimsoeth, Weil. 416 κράτη M. κρατεῖν scripsi.

elsewhere used by Aeschylus of the former, S. c. T. 461 ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας. The Scholiast on Il. v. 358 says that the ἄμπυξ was (*i.e.* sometimes) a gold band holding together the hair on the forehead of horses. The band which served the same purpose with women was sometimes also of gold. χρυσάμπυξ occurs of horses and goddesses, cf. Il. xxii. 469, Theoc. i. 33 &c. The fact that the frontlets were of metal should have kept Dindorf from joining πολυμίτων to ἀμπύκων.

409, 410. These words depend on ἴδης and are a variation for ἐπιλαμβανόμενος αὐτοὺς τῶν ἐμῶν πέπλων.

πολυμίτων, v. sup. 209 on πυκνώμασι. Jerom. Ep. 64. 12 uses *polymita ars* (= ἡ πολυμυτική of Suidas) of the art of weaving, and Pliny has the neuter plural *polymita* = "damask". The epithet is not idle. The point lies in the oriental daintiness of the dress and the rudeness of its handling. Cf. inf. 872.

411—414. Seidler's Ἄρει ἔκττειν and Boissonade's δορὶ τίνειν are necessarily wrong, since return to be made *by war* is not necessarily involved, but rather the anger or favour of heaven with its punishments or rewards: *i.e.* "the decision you make will fall on you and

your house hereafter in either blessings or curses. If you act *εὖσεβῶς* it will be well for you, if not, you will some day be brought into a like plight yourselves". In the former case, plainly, there would be no wars. The text should be construed ἴσθι γὰρ τάδε, ὁπότερ' ἂν κτίσης (αὐτά), μενοῦντα παῖσι καὶ δόμοις, (ὥστε) ἐκτίνειν τὰν ὁμοίαν θέμιν.

ὁπότερ' ἂν κτίσης, "of whichever nature you shall have established it", *i.e.* "to whichever end you shall bring the matter".

413. μενοῦντ' ἐκτίνειν, cf. Cho. 69 αἰανῆς ἅτα διαφέρει τὸν αἴτιον (ὥστε) παναρκέτας νόσου βρῦειν.

414. τὰν ὁμοίαν θέμιν, literally "the like (meed of) justice". θέμις not = ποιμή, as the lexicons say, but ἐκτ. τ. ὁμ. θέμιν = τὴν ὁμοίαν δίκην διδόναι, and may be resolved into ἐκτίνειν κατὰ θέμιν τοῦτο, δ ὁμοῖόν ἐστι τῇ πράξει.

415, 416. The MS. reading κράτη is generally joined with τάδε δίκαια = τάδε τὰ δίκαια Διόθεν κράτη ("commands"). But κράτη is not = ἐφετμάς, unless peculiarly defined as such by accompanying words; and always it can bear the strict rendering *authority, powers*. Nor can the adjurations of the Chorus be called commands of Zeus. The common change

BA. καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται·
 ἢ τοῖσιν ἢ τοῖς πόλεμον αἶρεσθαι μέγαν
 πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμεφωται, σκάφος (440)
 στρέβλαισι ναυτικάισιν ὥς προσηγμένον. 420

417 ἐξώκειλά τοι Schuetz. 418 ἄρασθαι Wecklein. 419 Vulgo σκάφος
 cum γεγόμεφωται arte coniungunt. γεγόμεφωμαι Pauw. 420 ναυτικάισι προσ-
 πεπηγμένον Wecklein. προσηγμένον Scaliger, Hermann. προσηγμένον Schuetz.

of η to ει and the restoration of the com-
 pendious sign for N, give the construc-
 tion τάδε φράσαι, (ὥστε) δίκαια Διόθεν
 κρατεῖν "reflect upon this matter, so that
 justice may prevail as Zeus wills". Cf.
 Cho. 306 ἀλλ' ὦ μεγάλαι Μοῖραι, Διόθεν
 τῇδε τελευτᾶν, ἣ τὸ δίκαιον μετα-
 βαίνει. Zeus is the achiever and con-
 summator S. c. T. 151 Διόθεν γένοιτο...
 ἀγνὸν τέλος. For κρατεῖν cf. Ag. 349 τὸ
 δ' εὖ κρατοίη.

417. καὶ δὴ πέφρασμαι, taking up
 φράσαι of v. 415. καὶ δὴ as in Prom. V.
 75 καὶ δὴ πέπρακται τοῦργον of an action
really done. In the sense of an action
 already done *in imagination*, Eum. 894
 καὶ δὴ δέδεγμαι (and frequently).

ἐξοκέλλεται. The subject is to be sup-
 plied from τάδε (415). The Scholiast ex-
 plains inadequately οὕτως ἀποβαίνει. The
 metaphor is from a ship, not which puts
 to shore (κέλλεται), but which is stranded
 (ἔξ-) by a tempest. Paley quotes the
 later Scholiast on Prom. V. 183 κέλσαι
 κυρίως τὸ τὴν ναὺν προσορμίσαι τινὶ εὐγα-
 λήνῳ καὶ εὐλιμένῳ τόπῳ· ἐξοκέλῃ δὲ τὸ
 τὴν ναὺν ἐκβληθῆναι ὑπ' ἀνέμου ἔξω τοῦ
 λιμένος. Cf. Ag. 666 μήτ' ἐξοκέλῃ πρὸς
 κραταίῳ χθόνα. So (literally) Hdt.
 VII. 182 and (metaphorically) Eur. Tro.
 137 ἐμὲ... ἐς τάνδ' ἐξώκειλ' ἄταν.

419, 20. The text is correct, but
 should be taken as a simile rather than a
 metaphor. The subject to γεγόμεφωται
 is not σκάφος but, like that of ἐξοκέλλε-
 ται, "the matter", τὸ πρᾶγμα or τὰ
 πράγματα. Cf. Eur. Or. 1330

ἄραρ'. ἀνάγκης δ' ἐς ζυγὸν καθέσταμεν.

(ἄραρε with an expressed subject Eur.
 Med. 745 τὸ σὸν τ' ἄραρε.) Here γεγόμε-
 φωται in the sense of ἄραρε, but chosen
 as specially applicable to the similitude
 which began in v. 417 and continues to
 v. 424. For the fixity implied in γόμφος
 cf. inf. 912 τῶνδ' ἐφήλωται τορῶς | γόμφος
 διαμπάζ, ὥς μένειν ἀραρότως. The mean-
 ing of the passage has been generally
 distorted through a misconception of the
 nature of the στρέβλαι in question. The
 explanation of Hesychius reads τὰ ξύλα
 τῶν νεῶν, ἐν οἷς διασφηνοῦνται (διασφη-
 κοῦνται? "are tightened") γομφούμεναι.
 This is corrupt, and δνοῖς or τῶν δνων
 in all likelihood is buried in it. A better
 clue is to be found in Apoll. Rhod. Arg.
 A. 367 sqq.

νῆα δ' ἐπικρατέως Ἄργου ὑποθημοσύ-
 νῃσιν
 ἔζωσαν πάμπρωτον εὐστρεφεῖ ἐνδοθεν
 ὄπλῳ
 τεινόμενοι ἐκάτερθεν, ἔν' εὖ ἀρα-
 ροῖατο γόμφοις
 δούρατα καὶ ῥοθιοιο βίην ἔχοι ἀντιό-
 ωσαν.

A στρέβλη is a windlass (δνος) in Ari-
 stot. Met. An. 7. 7, and στρεβλώω is used
 of straining or drawing tight: Hdt. VII.
 36 στρεβλοῦντες δνοισι ξυλνοῖσι τὰ δπλα,
 Plat. Rep. 531 B ἐπὶ τῶν κολλόπων στρε-
 βλοῦν τὰς χορδὰς. Taking this meaning,
 viz. of a windlass for drawing ropes tight,
 and comparing it with the passage of
 Apollonius, we may picture a ship's hull
 placed upon the stocks and girt about
 with ropes. These are tightened by the
 στρέβλαι and therewith all the woodwork

ἄνευ δὲ λύπης οὐδαμοῦ καταστροφῇ.
καὶ χρημάτων μὲν ἐκβολῇ προειμένων

ἡρμοσμένον Lincke. Vulgatam lectionem sanam esse infra docui. 421 Quoniam et abruptius haec dicit rex et praecedentia parum intellegunt, hunc versum transponunt nonnulli. Ante v. 431 inserit Weil. 422 χρήμασι prima Medicei man. χρημάτων sec. in marg. Deinde ἐκ δόμων πορθουμένων M. Loco corruptissimo (vv. 422—427) lenissimas medicinas attuli. ἐκ δόμου Schuetz. καὶ δώμασιν μὲν χρημάτων π. Hermann. χρήμασιν...πορθουμένοις Scholefield.

is made so compact that the γόμοι can be driven home with the greatest effect.

προσηγμένον = "drawn up (i.e. together)". As προσάγειν intrans. = "approach", so προσάγεσθαι = "to be brought to the required point". In Hdt. II. 68 τὴν ἄνω γνάθον προσάγειν τῇ κάτω might in the passive become αἱ γνάθοι προσάγονται.

421. καταστροφῇ, "a putting to shore": cf. Pers. 787 ποῖ καταστρέφεις λόγων τελευτήν;

422 sqq. An extremely corrupt passage. It would seem as if some accident had befallen the archetype. There is a consensus of the best opinion that the verses which stand as 423 and 424 in the MSS. should be transposed. Thus placed verses 422—424 also answer line for line to vv. 425—427; v. 424 as it is written in MSS. is quite devoid of sense, and v. 427 admits of no reasonable construction or meaning. Where there is such corruption it is difficult to say how far the text is sound even in respect of those words which have apparent relevance. The corrections given above assume (a) that the corruptions are mainly in particular letters, and are not due to glosses, interpolations, &c. (β) that when letters had been corrupted, obscured or omitted, the copyist made the best he could of the letters he had, or thought he had, before him, making the senarii complete, but not adequately satisfying the sense. (γ) that vv. 422—424 answer symmetrically to vv. 425—427.

422. μὲν...δὲ comes in v. 428: "μο-

ney can be replaced and words can be undone: blood can never be redeemed".

χρημάτων ἐκβολῇ προειμένων. χρήμάτων is given as a correction by the second hand. Hermann's καὶ δώμασιν μὲν χρημάτων πορθουμένων has none of the elements of probability. Paley reads χρήμάτων and renders "cum opes a domo rapiuntur, fieri potest ut aliae Iovis gratia accedant, et damno maiores et sufficientes ad navis alveum magno onere implendum (i.e. ἄτῃς τε μελῶ καὶ μέγ' ἐμπλήσαι γέμος)". Though χρήμασιν in itself is good enough with the notion of addition γένοιτ' ἂν ἄλλα (see Jebb on Soph. O. T. 175, Verrall on Sept. c. T. 424, Conington on Cho. 841), yet, if it be kept, the participle must become dative. Nor is πορθουμένων ἐκ δόμων sound, since it is in the last degree improbable that Aeschylus, having used a nautical image in vv. 417—421, would drop it in v. 422 and return to it again in v. 424. All commentators see in v. 424 a reference to the loading of a ship, but none find a sufficient connection between this and the plundering and *sacking* of a house.

By reading ΠΡΟΕΙΜένων for ΠΟΡΘΟΥμένων and assuming that ἐκ βολῆς could (through adaptation ἐκ βολῶν and in consequence of the neighbouring genitive participle, which, after χρήμασιν was written, had no agreement,) become ἐκ δόμων, we keep the image completely in accord with both the preceding and the following lines. The former change (ΠΟΕ for ΠΟΘ) is one of a type: cf. Pers. 689 ροθιάζοντος = ὀρθιάζοντος, Eum. 260

γένοιτ' ἂν ἄλλα κτησίλου Διὸς χάριν,
 ἄλλην τε μείζω ναῦν μετεμπλήσσαι γόμου. (445)
 καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια, 425
 γένοιτο μύθου μῦθος ἂν θελκτήριος,
 μείλιγμα θυμοῦ κἀντικηλητήρια.

423, 424 Inter se transpositos edidi, sicut Hermann, Scholefield, Paley, Oberdick.
 424 ἄτην γε μείζω καὶ μέγ' ἐμπλήσας γόμου M. Ipse correxi. Vide adnot. γεμίζων Scaliger. ἀκάτην γεμίζων καὶ μετεμπλήσας γόμον Droysen. σκάφην γεμίζειν καὶ μέγ' ἐμπλήσσαι γόμον Oberdick. ἄτης τε μείζω καὶ μέγ' ἐμπλήσσαι γέμος Paley. Desperat Dindorf. Ceteri neque structurae neque sententiae neque singulorum verborum rationibus satisfaciant. 426 θελκτήριος M, corr. Turnebus. Possis autem θελκτήρια. 427 ἀλγεῖνὰ θυμοῦ κάρτα κινήτρια M. Transponunt ante v. 426 Stanley, Paley; post 427 Bamberger. Coniciunt λεαντὰ Weil, μὴ ἀλγεῖν' ἃ obscurius Hermann, κάλγεινὰ...κέντρα Hartung, νικητήρια Martin.

χερῶν=χερῶν, sup. v. 342 ἐκπνοεῖν=ἐκπνεῖν. Aeschylus appears to have been fond of allusions to jettison: e.g. S. c. T. 769 πρόπρυμνα δ' ἐκβόλῃν (where note that first hand has ἐκβόλων) φέρει ἀνδρῶν ἀλφειστῶν ὄλβος παχυνθεῖς. Ag. 1008 καὶ τὸ μὲν πρὸ χρημάτων | κτησίλων ὄκνος βαλῶν | σφενδόνας ἀπ' εὐμέτρου (where Mr Housman in Journal of Phil. Vol. XVI. no. 32 reads γόμον for τὸ μὲν and κενός for ὄκνος). Cf. Aristot. N. E. III. 1. 5 τὰς ἐν τοῖς χειμῶσιν ἐκβολάς. See the contract quoted in Dem. Lacrit. 926, "And when goods have been cast away in jettison" (through some storm)...

423. κτησίλου Διός. Cf. Antipho 113. 12. Ag. 1038 κτησίλου βωμοῦ πέλας. This character of Zeus answers to that of the Penates. Plutarch calls him ὁ Κτήσιος simply.

424. It is unnecessary to discuss the various alterations which have been previously made in this line. They all more or less affect several words at once. Here the confusion of γ and τ is twice assumed, viz. in γε for τε and μέγ' ἐμπλήσας for μετεμπλήσσαι. The terminations -as and -ai are frequently interchanged; cf. sup. 344 κοινώσας for κοινῶσαι. ἄλλην to ἄτην is not so difficult a step as ἄτης to ἄτην would be. For the compound μετεμπλήσμι of transferring a cargo from

one ship to another cf. Thuc. VIII. 74 μετεμβιβάζειν εἰς ἄλλην ναῦν, Dem. Dionysod. 1290 μετεξειλόμην τὸν γόμον, and *ibid.* τί οὐχ ἅπαντα τὸν γόμον μετενέθεσθε; Render "and fill another and greater ship *instead* with freight".

425. The text is undoubtedly sound, though e.g. καὶ γλῶσσα τοξεύσειε might suggest itself at first sight. The construction is both natural and common: it is moreover intentional, as an effective aposiopesis. Cf. Eum. 100 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλάτων; | οὐδεὶς ὑπέρ μου δαιμόνων μνηλεῖται. Eum. 477. Cho. 520 τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος | ἐνός, μάτην ὁ μόχθος. S. c. T. 681.

τὰ καίρια. καιρὸς is used not only of time ("seasonable") but also of place ("well-aimed"). With τοξεύσασα the latter is clearly required here. So with τυγχάνω Soph. El. 31, τύπτω Eur. Andr. 1120 ἐς καιρὸν τυπεῖς, Ag. 1343 πέπληγμαι καιρῶν πληγῇ. Cf. Ag. 365 ὅπως ἂν μῆτε πρὸ καιροῦ (*citra metam*) μῆθ' ὑπὲρ ἄστρον βέλος ἡλίθιον σκῆψειεν. Both uses denote an exact and critical point of *opportunitas*.

427. The MS. reading ἀλγεῖνὰ θυμοῦ κάρτα κινήτρια is kept by some editors, but placed after v. 425. Hartung reads κέντρα, which is not so apt with τοξεύ-

ὅπως δ' ὅμαιμον αἷμα μὴ γενήσεται,
 δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια (450)
 θεοῖσι πολλοῖς πολλά, πημονῆς ἄκη.
 ἡ κάρτα νείκουσ τοῦδ' ἔσω παροίχομαι· 430

De correctiunculis meis vide adnot. Molestum est κάρτα ter repetitum (v. 427, 429, 431), nam non minus displicet τρις κάρτα quam δις κράμβη. 428 ὁμαιμων M, corr. sec. man. 429 δεῖ κάρτ' ἀρᾶσθαι audacious Meineke. Nescio an in κάρτα lateat tale aliquod vocabulum quale λύτρα, ῥύτρα, θέλκτρα. 431 ἡ κάρτα M. πρὸς ταῦτα Schuetz. ἡ κρῖμα νείκουσ Oberdick. τοῦδ' ἀγῶν' ἀπεύχομαι Martin. τοῦτο δρῶν (e scholio, ut opinatur) Paley. ἐγὼ M. ἔσω scripsi; vide

σασα as κῆλα would be. Taken where it stands the line admits of easy correction: placed as Stanley, Paley &c. place it it would be a useless addition to μὴ τὰ καίρια. The emendation may be gathered from Aeschylus himself. In Eum. 886 we have γλώσσης ἐμῆς μείλιγμα καὶ θελκτῆριον, and Pers. 610 μειλικτήρια is used in the sense of Eur. Hec. 535 δέξαι χοάς μοι τάσδε κλητηγρίους. With these places compare Hom. Od. x. 217 αἰεὶ γάρ τε φέρει μείλιγματα θυμοῦ, Plutarch Pomp. 47 μείλιγμα τῆς ὀργῆς, Eur. Hel. 1339 μείλισσων πατρὸς ὀργάς, Plato Euth. 290 A δικαστῶν κήλησίς τε καὶ παραμῦθια, and Homer's μείλιχιοις μυθοῖσι.

The corruption ΚΑΝΤΙΚΗΛητηρια to κάρτα κινήτηρια is not remote, while there are two reasonable explanations of the corruption μείλιγμα to ἀλγεινὰ. (i) The copyist looking at v. 423 which begins with γένοιτο, instead of at v. 426 which begins with the same word, had his eye upon the first letters of ἌΑλῃν instead of those of Μείλιγμα: (ii) more likely, ἀλγεινὰ for μείλιγμα may be an instance of a common class of errors due to more or less complete ἀναγραμματοσμός. It is scarcely necessary at this date to illustrate this class. Yet from Aeschylus take Ag. 1567 μυθοῦσθαι for θυμοῦσθαι, 1621 γῆρας for ῥῆγος. Mr Housman brilliantly emends Eur. I. T. 15 νῆσται δ' ἀπλοῖα for δεινῆς τ' ἀπλοῖας.

428. ὅπως γενήσεται, i.e. we must sacrifice in order to find some way by which... cf. sup. 385.

ὅμαιμον αἷμα, i.e. this cannot be reckoned. S. c. T. 681 ἀνδροῖν δ' ὁμαίμον θάνατος ὧδ' αὐτοκτόνος, | οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Cf. Ag. 1008—1021, where v. 1019 τὸ δ' ἐπὶ γὰν πεσὼν ἀπαξ θανάσιμον προπάροιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν πάλιν ἀγκαλέσαιτ' ἐπαείδων; Eum. 645 sqq.; Cho. 47, 402 &c.

429. δεῖ κάρτα θύειν, i.e. in propitiation and averting; καὶ πεσεῖν χρηστήρια, i.e. in consulting oracles as to conduct. καὶ is not exegetical. χρηστήρια is (as etymology shews) specifically used of the victims offered before consulting oracular gods, cf. Hdt. viii. 134 ἱροῖς χρηστηριάζεσθαι. The same distinction is intended in S. c. T. 230 ἀνδρῶν τὰδ' ἐστὶ, σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν. Eur. Ion 419 χρηστήριον πέπτωκε points even to a recognition of πεσεῖν in this connection.

πολλοῖς thus gains its proper value, "to many gods, who in various places give oracles". κάρτα if sound = σπονδῇ: but see critical note.

431. The Scholiast has καὶ τοῦτο ποιῶν ἔκτος ἔσομαι τοῦ νείκουσ θεοῖς ὑπηρετῶν. Paley takes this as proof that he read τοῦτο δρῶν. Rather by the words καὶ τοῦτο ποιῶν he is endeavouring to shew the connection of this line with those preceding. We might as well claim that he read a future verb, and suggest ἡ κάρτα νείκουσ τοῦδ' ἔγωγ' ἀφέξομαι or

θέλω δ' αἰδρις μάλλον ἢ σοφὸς κακῶν
εἶναι· γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.

ΧΟ. πολλῶν ἀκουσον τέρματ' αἰδοίω λόγων. (455)

ΒΑ. ἤκουσα, καὶ λέγοις ἄν· οὐ με φεύξεται. 435

ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.

ΒΑ. τί γάρ; γυναιξὶ ταῦτα συμπρεπῇ πέλει.

adnot. 435 ἀκούσομαι· λέγοις ἄν Herwerden. 436 στρόβους M, corr.
Scaliger. Servat Hermann. Vide infra. 437 τύχαν γυναικῶν ταῦτα συμ-

some similar, but by no means likely, combination. Correction must have regard not only to what goes before, but also to what follows, viz. "but I prefer to be a bad judge of the future." We might possibly read *νέκει τῷδ' ἐγὼ παροίχομαι*, understanding (as in v. 717) *παροίχομαι* = *ὄλωλα* and comparing e.g. Soph. Aj. 1128 *θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἴχομαι*. But this is not a probable kind of change, and *ἐγὼ* is left unduly emphasised. In this verse the king plainly prophesies some evil. The sense therefore sometimes given to *νέκους παροίχομαι*, "I stand aloof from this quarrel", is out of place. Nor is *παροίχομαι* = *παραχωρῶ*, but *παρακεχώρηκα*. It is conceivable that *παροίχομαι* could be joined with the genitive (as Weil says) on the analogy of *παρὰπίπτειν*, *παραπλάζεσθαι* &c., but not conceivable that *παροίχομαι* should in tense be a present. Even if it be rendered "I have taken my stand and decided to stand aloof", it is untrue, and has no bearing on what follows. The simplest correction (and one not uncommonly to be made) is σ for γ—*ἔσω* for *ἐγὼ*: "Truly I have come into this quarrel to my mischief" = ἢ κάρτα *ἔσω τοῦδε τοῦ νέκους παρελθὼν οἴχομαι*, i.e. *παροίχομαι ἔσω* is condensed for *παρελήλυθα ἔσω ὥστε οἴχεσθαι*, a condensation sufficient to cause the corruption. This use is exactly similar to the well-known colloquial *φθείρεσθαι εἰς* (or *πρὸς*) and *ἔρρειν εἰς*, *ἐκ*, *ἀπὸ* &c. *φθείρεσθαι ἀπὸ* is found in tragedy, Eur. Andr. 709 *φθερεῖ τῇσδ'*

ἀπὸ στέγης. *ἔρρειν*, which, like *οἴχεσθαι*, is a verb of motion, occurs as early as Odys. x. 72 *ἔρρ' ἐκ νήσου θάσσον*. *παροίχομαι ἔσω* = *ἤρρηκα ἔσω*.

432. *σοφὸς*, i.e. as a *μάντις*, *αἰδρις* implying *ιδιώτης*, cf. Soph. El. 472 *εἰ μὴ γ' ὡς παράφρων μάντις ἔφυν καὶ γνώμας λειπομένα σοφᾶς*, S. c. T. 808 *μάντις εἰμὶ τῶν κακῶν*.

435. *ἤκουσα, καὶ λέγοις ἄν*. A similar combination of predication and command, unnatural to English, occurs Soph. O. C. 494 *ἠκούσαμεν τε χῶ τι δεῖ πρόστασσε δρᾶν*.

436. *στρόφους*. The form *στρόβος* is verbal ("turning") in Ag. 657, and Hesychius explains *στρόβοι* as *συστροφαι*. In the sense required here *στρόφιον* is regular, and the simple *στρόφος* (which it presupposes) = "sash" in S. c. T. 871 *ὀπόσαι στρόφον ἐσθῆσιν περιβάλλονται*. *στρόφιον* was the people's word: e.g. Ar. Lys. 931; Thesm. 139, 255, 638. The *ζώνη* differs from the *στρόφιον*, the former being flat and worn over the hips, while the latter was a *twisted* scarf fastened round the bust over the tunic. Nonius p. 538. 7 says "*strophium* est fascia brevis quae virginalē tumorem cohibet papillarum". Cf. Catull. LXIV. 65 *tereti strophio lactentes vincta papillas*. The *ζώνη* and *στρόφιον* are distinguished in Ar. Thesm. 255 *σύζωσον ἀνύσας· αἰρέ νυν στρόφιον*. Both of these articles were *συλλαβαὶ πέπλων*.

437. It seems scarcely satisfactory to account for *τύχαν* by calling it a Dorism. The *τύχη* of Turnebus is not likely to be

- ΧΟ. ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλὴ
 ΒΑ. λέξον τίν' αὐδὴν τήνδε γηρυθείς' ἔσει. (460)
 ΧΟ. εἰ μὴ τι πιστὸν τῷδ' ὑποστήσεις στόλω 440
 ΒΑ. τί σοι περαίνει μηχανὴ συζωμάτων;
 ΧΟ. νέοις πίναξι βρέτεια κοσμήσαι τάδε.

πρεπὴ πέλει M. πέλει cod. Guelf. τάχ' ἂν Marckscheffel, nescio quo sensu. τύχη Turnebus. τρυφή et ταῦτ' ἂν ἐμπερὴ πέλοι Oberdick. πέπλω M. Schmidt. συμφέροι στολῇ Weil. γυναικί Hermann, γυναιξιν Wecklein. Aut quod dedi aut, vitio altius explorato, καὶ τῇ τυχούσῃ ταῦτα συμπεπρὴ πέλοι legendum arbitror: quamobrem, vide adnot. 438 καλεῖ M, corr. Turnebus. μηχανὴν καλῶ Oberdick. Versibus in -λων -λει -λη -λω desinentibus errorem incidere paene necesse erat. 439 λέξον (superscripto σ) M. λέξον (superscripto εὔσον) cod. Guelf. γηρυθείς ἔσει M. γηρυθείς' ἔχεις Naber. γηρύσας' ἔχεις Meineke. γηρύσεις ἐμολ Schuetz. 440 ὑποστήσει M, corr. Wellauer. ὑποσχίσει Ask. 442 κοσμήσω Burges. κοσμήσει Pearson. Ceterum πίνᾶξιν habet M.

accepted, even if it could (which it cannot) = "condicioni". Some more definite word, e.g. Oberdick's *τρυφῇ*, or the *χλιδῇ, φνῇ* &c., which it is open to anyone to suggest, would suit the place better. *τί γάρ*; is highly probable, but *τοίνυν* of the next verse demands care. It shews that the king did not raise or ask any direct question *demanding an answer*, but only interposed; for by *τοίνυν* the Chorus proceeds to ignore anything in the shape of a question, the particle being *continuative*. If *τί γάρ*; passed into *τύχαν*, the genitive *γυναικῶν* would as a consequence supplant *γυναιξί*. In Eur. Andr. 241 *τί δ'*; οὐ γυναιξί ταῦτα πρῶτα πανταχοῦ; if *τί δ'* οὐ had by any accident become corrupted into a noun, *γυναικῶν* would soon have replaced *γυναιξί*. The king's ejaculation = "well, I see nothing peculiar in that". For *τί γάρ*; = "quid enim?" = "of course", cf. Ag. 1139, 1239; Choeph. 880; Soph. O. C. 539. So *τί μὴν*; *συμπεπρὴ* includes both *πρέποντα* and *συνήθη*.

439. *γηρυθείς' ἔσει*, a construction of *futurum exactum* doubted by some, without reason. *ἐγηρύθην* indeed occurs only here; but inasmuch as *γηρύομαι* is preferred in tragedy to *γηρύω* (cf. P. V. 78), and many middle verbs form two

aorists, both in an active sense (e.g. *ἀμιλλῶμαι, ἡμιλλήσάμην, ἡμιλλήθην*), there is no difficulty in *γηρύομαι, ἐγηρύσάμην, ἐγηρύθην*. The resolved form of *paullo post futurum* with aorist is only found poetically: cf. Soph. O. T. 1146 οὐ σιωπήσας ἔσει; Antig. 1067 νέκυν νεκρῶν ἀμοιβὴν ἀντιδοῦς ἔσει; In prose the perfect participle only is used (*γεγηρυκός* ἔσει). Wellauer indeed quotes Xen. Anab. VII. 6. 36 ἄνδρα κατακακόντες ἔσεσθε, but the best MSS. rightly enough give *κατακεκακόντες*.

440. Editors agree in *ὑποστήσεις* for *ὑποστήσει*. The loss of σ before *στόλω* was likely. The middle form is quite possible: cf. Il. XIII. 375 πάντα τελευτήσεις ὅσ' ὑπέστης Πριάμφ, ibid. II. 286 ἐκτελέουσιν ὑπόσχεσιν ἥνπερ ὑπέσταν, and in the sense "undertake" *ὑφίσταμαι* is common. But with *πιστόν* the active is much stronger in the sense "give a support (or foundation)", "give something on which to rely". Cf. Soph. Aj. 1091 γνώμας ὑποστήσας σοφάς.

442. *κοσμήσαι* may depend on *μηχανὴ καλὴ* (the Chorus having spoken *through* the king's interpositions), or on *περαίνει* (i.e. *περαίνει ὥστε* or *τὸ...*). *νέοις*. The usual word in this signification is *καινοῖς*, and accordingly the Scholiast

- BA. αἰνιγματῶδες τοῦπος· ἀλλὰ πῶς, φράσον.
 XO. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν. (465)
 BA. ἤκουσα μαστικτῆρα καρδίας λόγον. 445
 XO. ξυνήκας· ὠμμάτωσα γὰρ σαφέστερον.
 BA. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα·
 κακῶν δὲ πλῆθος ποταμὸς ὥς ἐπέρχεται·
 ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον (470)
 τόδ' ἐσβέβηκα, κοῦδαμοῦ λιμὴν κακῶν. 450
 εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,

443 ἀλλ' ἀπλῶς Abresch: recipiunt festinanter paene omnes. 444 ἀπαλλάσθαι cod. Guelf. 445 μακιστῆρα M, corr. Auratus. δακνιστῆρα Hermann, scholio deceptus. μου κνιστῆρα Martin. 447 Deest personae nota in M. καὶ μὴν πολλαχῇ γε M, corr. Turnebus. καὶ π. μὴν H. L. Ahrens. 450 ἐσέβηκε M, corr. Spanheim. ἐσβέβηκε Turnebus. "Fortasse εισέφρηκε" Wecklein. Inest aliquid offensionis in repetito κακῶν, neque negaverim poetae πάρα vel κυρεῖ potius deberi.

notes καινοῖς ἀναθήμασι. v. Plat. Rep. 405 D καινὰ καὶ ἄτοπα. In Pers. 665 καινὰ... νέα τ' ἄχρη. **πίνακες** (votive tablets) were the only things which were hung upon statues of the gods.

443. ἀλλὰ πῶς is sound. The present editor, when reading this play for the first time with nothing but Dindorf's text, had noted in the margin the query ἀλλὰ πῶς opposite Dindorf's ἀλλ' ἀπλῶς. ἀπλῶς is indeed well known in such connections; cf. Prom. V. 607 οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἀπλῶς λόγῳ, but ἀλλὰ πῶς recommends itself intuitively in the present context. "You say you will adorn them with unheard-of tablets; that is a dark saying, pray tell me *how*". For Abresch's alteration Paley further quotes Anaxilas *ap. Athen.* XIII. p. 558 αἱ λαλοῦσ' ἀπλῶς μὲν οὐδέν, ἀλλ' ἐν αἰνιγμοῖς τισι.

444. ἀπάγξασθαι. The infinitive is explanatory of, and in the same construction with, κοσμήσαι.

445. ἤκουσα. Goodwin, Moods and Tenses § 19, note 5. Cf. Eur. Andr. 919 OP. ξυνήκα· ταρβεῖς τοῖς δεδραμένοις πόσιν. EP. ἔγνωσ' ὅλεϊ γάρ μ' ἐνδίκως.

μαστικτῆρα, because such a pollution to the country would be most baleful (inf. 452): it expresses no sympathy with the Danaids.

447. καλ...γε, answering to ξυνήκας κ.τ.λ. "Yes, my eyes *are* open, and all around I see, &c." These particles are most appropriate, and the omission of μὴν is the easiest correction. καὶ μὴν...γε form indeed a favourite combination of Aeschylus (P. V. 982, 985; S. c. T. 245; Pers. 992 &c.), but they introduce a *new point*, and do not, like καλ...γε, answer with a qualification a previous statement of another person. Yet the latter is clearly the sense here. ἔστι (not ἐπέρχεται) is to be supplied with **πράγματα** ("troubles" as in **πράγματα παρέχων**).

448. ἐπέρχεται, of a *hostile* oncoming, as inf. 538, οἱ ἐπιόντες (Hdt. IV. 11 &c.) of assailants.

449. οὐ μάλ' εὐπορον = **μάλα οὐκ εὐπορον**. Cf. inf. 893 οὐ μάλ' ἐς μακράν. Pers. 325 κείται θανῶν δελταῖος οὐ μάλ' εὐτυχῶς. Similarly οὐ πάνν, *non prorsus*, &c.

451. ἐκπράξω χρέος. In the great majority of instances χρέος means a debt or obligation, and coupled with ἐκπράξω, which so often means "exact", that meaning of χρέος is almost necessary. The combination is at any rate significant. If χρέος only = *χρῆμα*, and ἐκπράξω only = *efficiam* without further allusion, there seems to be some violation of literary principles. To Athenian ears ἐκπράξω

μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·
 εἰ δ' αὖθ' ὁμαίμοις παισὶν Αἰγύπτου σέθεν
 σταθεὶς πρὸ τειχέων διὰ μάχης ἤξω τέλους, (475)
 πῶς οὐχὶ τὰνάλωμα γίγνεται πικρόν, 455
 ἄνδρας γυναικῶν εἶνεχ' αἰμάξαι πέδον;
 ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον
 ἱκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.
 σὺ μὲν, πάτερ γεραιὲ τῶνδε παρθένων, (480)
 κλάδους τοιούτους αἰψ' ἐν ἀγκάλαις λαβὼν 460

453 ὁμαίμους M, corr. Turnebus. 454 τέλος Pauw. 456 οὐνεχ' M.
 457—459 Iterum atque iterum in hac ῥήσει cogitabundus reticet Pelasgus; itaque
 nil est cur miremur parum κατεστραμμένην esse λέξιν. Quod igitur post ὅμως
 δ' ἀνάγκη sequitur σὺ μὲν (v. 459), nullus idcirco suspicioni locus est, neque illic
 scribendum σὺ δ' οὖν neque hic ἐπεὶ δ' ἀνάγκη aut ὅμως δ' ἐπεὶ χρὴ aut ὅμως δὲ χρὴ
 γὰρ. 459 ἴθ' οὖν Schuetz. σὺ μὴν Stenzel. 460 τε τούτους M. τοιούτους scripsi.
 Versum excidisse putat Hermann. λαβέ pro λαβὼν et βωμούς τ' Schwerdt. αἰρ'

χρέος would seem deliberately chosen with a reference to quittance of debt, else why did not the poet say τόδ' ἐκπράξω alone? χρέος = "debt" in Ag. 452 δημοκράντου δ' ἄρως τίνει χρέος, and the combination χρέα εἰσπραχθέντα occurs Dem. 986 &c. Yet ἐκπράξω χρέος is not = ἐκτινῶ χρέος, but "exact the debt", i.e. "If I shall not succeed in collecting (i.e. making up) for you a quittance of this claim". The king is in the position of the collector. The people ἐκτινῶ τὸ χρέος, the king ἐκπράξει τὸ χρέος. The χρέος is the debt of protection due to suppliants from Argos; the payment of the debt is the granting of help; the penalty for the unpaid debt will be a μίασμα.

To this sense of χρέος the word ἀνάλωμα gives the strongest confirmation. In a similar connection Soph. O. C. 235 μὴ τι πέρα χρέος ἐμᾷ πόλει προσάψης.

452. οὐχ ὑπερτοξεύσιμον, i.e. μίασμα, ὑπὲρ οὗ γλώσσης τόξον οὐδεὶς δύναται πέμψαι, "no one can exaggerate it". It would be very tame to render an "insurpassable" pollution. For τοξεύειν of words, cf. Eum. 676 ἡμῶν μὲν ἥδη πᾶν τετόξευται βέλος. Pind. I. II. 5 τοξεύειν

ὑμνους, and especially Cho. 1033 τόξω γὰρ οὔτις πημάτων προσίζεται.

458. ὕψιστος—φόβος, it is a question whether the meaning is (i) ὁ τοῦτου φόβος ὕψιστός ἐστι φόβων τῶν ἐν βροτοῖς, or (ii) Ζεὺς γὰρ ἐστὶν ὁ ὕψιστος φόβος (φόβος = "object of fear"), or (iii) ὁ γὰρ κότος οὗτος ὕψιστός ἐστι κ.τ.λ. On the other hand no king would make such an unroyal statement as that "fear is supreme among mortals". The fourth rendering is therefore excluded.

459. σὺ μὲν. On the asyndeton see critical note v. 457.

460. The whole difficulty of this passage has been caused by the misreading τεΤουτους for τοΙούτους. τούτους indeed can hardly be right in any case. Each suppliant has one wand and Danaus only one, yet the king bids Danaus take an "armful" of these κλάδοι. Where does he get them? His daughters keep theirs by them, as we see immediately, and yet Danaus is to take enough to lay upon many altars in the city. He is not likely to have brought a supply with him, as τούτους would imply. The king therefore says "go and get as quickly as you

βωμούς ἐπ' ἄλλους δαιμόνων ἐγχαρίων
 θές, ὡς ἴδωσι τῇσδ' ἀφίξεως τέκμαρ
 πάντες πολῖται· μηδ' ἀπορριφθῇ λόγος
 ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεῶς.

(485)

καὶ γὰρ τάχ' ἂν τις οἰκτίσας ἰδὼν τάδε
 ὕβριν μὲν ἐχθήρειεν ἄρσενος στόλου,
 ὕμῖν δ' ἂν εἴη δῆμος εὐμενέστερος.
 τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.

465

ΔΑ. πολλῶν τὰδ' ἡμῖν ἐστὶν ἡξιωμένα,
 αἰδοῖον εὐσεβοῦντα πρόξενον λαβεῖν·

(490)

470

pro αἰψ' et βωμούς τ' Weil.

463 ψόγος Conington.

465 οἶκτος εἰσιδὼν M,

corr. Hermann. εἰκὸς εἰσιδὼν Turnebus. ἰκέσι' εἰσιδὼν M. Schmidt.

468 εὐ-

νοϊαν Hartung.

469 Deest personae nota in libris.

470 εὖ ρ' ἔοντα M.

can an armful of branches *like those* you have". αἰψα thus obtains a good force. The scansion τοιούτους in Ag. 315, 593, 1075, 1352, 1360. P. V. 952. Cho. 291. Eum. 197, 424, 638. Fr. 159, 293.

463. μηδ' ἀπορριφθῇ λόγος ἐμοῦ, strangely taken by Weil as "ne verba iaciantur *in me*". He compares Eur. Cycl. 51 ῥίψω πέτρον τάχα σου. Under the same impression (apparently) Conington read ψόγος. Yet, though ῥίψω may take the construction of στοχάζομαι in a certain context, ἀπο- makes a great difference, and εἰς ἐμέ would be required in the present surroundings (cf. Hdt. IV. 142 &c.). The natural meaning is "and let no word of me (*i.e.* concerning me) fall from you". The genitive as in Soph. Antig. 11 οὐδεὶς μῦθος...φίλων ἡδύς. The king wishes not to appear in the matter, for the reason given in the next line: Danaus must seem to be acting entirely for himself.

464. κατ' ἀρχῆς κ.τ.λ., a subtle reproof administered to "Demos". It is difficult to find an exact parallel to the construction with the adjective, φιλαίτιος κατὰ τινος. With verbs (λέγειν, ψεύδεσθαι κ.τ.λ.) and with nouns (λόγος, αἰτία) it is common. The sense is felt to be the same as αἰτίας φιλεῖ αἰτιάσθαι κατ' ἀρχῆς.

465—467. The construction is a little

lax. After ὕβριν μὲν ἐχθήρειεν it would naturally run ὕμῖν δ' ἂν εἴη εὐμενέστερος, but the subject of the latter clause is changed to δῆμος.

467. εὐμενέστερος, not ἢ τοῖς Αἰγύπτου παῖσιν, but "more well-disposed than it would otherwise be".

468. εὐνοίας, the plural = kindly sentiments variously expressed. Cf. S. c. T. 450 προστατηρίας Ἀρτέμιδος εὐνοίαισι. ὄργαι P. V. 315, and inf. 742.

φέρει, "pays", "contributes", "offers" as in δῶρα, ἐπίηρα, χάριν φέρειν.

469. πολλῶν, not simply πολλοῦ, "worth much" or "a high price", but "we think this worth a host of other advantages". Paley renders "this is deserving of much gratitude from us", disregarding the tense and giving to πολλῶν a difficult sense (πολλῆς χάριτος). The perfect, hard at first sight, is the natural tense. Danaus is about to ask for a *further* favour. He first says "what we have *already* obtained *has had* its proper value set upon it". ἀξιουσθαί τινος, (1) "to be deemed worth a certain value, price, or return"; (2) "to be deemed *equivalent* to a certain amount". The latter is the sense here.

470. εὖ ρ' ἔοντα of M is retained as εὖ ῥέοντα by some editors. Its meaning could only be "fluent"; "with ready

ὁπάοντας δὲ φράστοράς τ' ἐγχωρίων
ξύμπεμφον, ὥς ἂν τῶν <μὲν ἀστικῶν> θεῶν
βωμοὺς προνάους καὶ πολισσούχους ἔδρας

εὔ ρέοντα sec. man. Porsoni languidum εὐρεθέντα recipiunt multi. εὐπορόν τε vel εὐφρονούντα Legrand. εὐθενούντα Wecklein. Dedi quod sententia postulat. πρὸς ξένον M, corr. Canter. 471 φράστορας τῶν ἀστικῶν Schuetz, Bothe. 472 τῶν πολισσούχων M, et in sequenti versu πολισσούχους (in πολισσούχων postea mutatum). Aut hoc aut illud reiciendum, utpote oriundum ex altero. ὥς ἂν θεῶν πολισσούχων ἔδρας (omisso sequenti versu) Bothe, quod quidem remedium aliquanto fortius est. Plerique errorem putant esse in πολισσούχους (v. 473), quod corrigere conantur in πολυλλίτους (Butler), πολυξέστας (Hermann), πολυχρύσους (Voss), περι-

tongue". Cf. Dem. 272. 20, θρασυνο-
μένῳ καὶ πολλῷ ρέοντι καθ' ὑμῶν. Hor.
Sat. I. 7. 28 *salso multoque fluenti*. Flu-
ency, however, is quite away from the
matter. Rather Danaus rejoices to have
found a champion who is "powerful"
(εὐθενούντα Wecklein), "full of resource"
(εὐπορόν τε Legrand), or "well-disposed"
(εὐνοούντα Pauw) &c. Porson's εὐρε-
θέντα is palaeographically good, but
(joined with λαβεῖν) is weak in style.
"To get a champion who has been found
to be compassionate" could only be sound,
if the king had been *proven* in any prac-
tical degree. A person who on being put
to the test turns out foolish or bad may
be said ἄνους, κακὸς εὐρίσκεσθαι, but the
king cannot be said αἰδοῖος εὐρεθῆναι in
this sense. In v. 394 we have γενοῦ παν-
δίκως εὐσεβῆς πρὸ ξένος, and in v. 311
πῶς οὖν πρὸς ὑμᾶς εὐσεβῆς ἐγὼ πέλω;
while in v. 457 the king is anxious to do
what is right in the sight of heaven. εὐσε-
βούντα seems therefore the required par-
ticipple, from which the MS. readings
arose probably through transposition of
letters and misreading of P for B.

471. ὁπάοντας, for protection. φρά-
στορας, for guidance. To these notions
answer (by Chiasmus) εὐρωμεν βωμοὺς
and ἀσφάλεια δ' ἦ. The prose form is
φραστήρ. Xen. Cyr. V. 4. 40 φραστήρ
ὁδῶν. Plutarch II. 243 F αὐτοὶ μὲν ἐ-
πλανῶντο περὶ τὴν χώραν, φραστήρων δεό-
μενοι.

The genitive ἐγχωρίων is masculine

and partitive, not neuter and objective.
Such partitive genitives usually take the
article. Xen. An. I. 8, 1 Πατηγνάς,
ἀνὴρ Πέρσης τῶν ἀμφὶ Κῆρον πιστῶν.

472. τῶν μὲν ἀστικῶν. The MS. read-
ing πολισσούχων is generally kept, and
πολισσούχους in the next line altered (v.
crit. note). It seems to have been as-
sumed that of the two words the *former*
was necessarily the genuine one. If this
were true, it would be easiest to read πο-
λισσόους in v. 473. In v. 480 the king
(in a kind of recapitulation) says βωμοὺς
ἀστικοὺς θεῶν θ' ἔδρας, and from this,
unless ἀστικοὺς is to be taken as the répre-
sentative of πολισσούχων, it might appear
that ἀστικῶν belonged to this place also.
By reading μὲν, the δὲ of v. 474 is made
to bring out better the two objects of the
ὁπάονες and φράστορες respectively. πο-
λισσούχων may be either a gloss or an
illusion from the following πολισσούχους.
ἀστικοὶ θεοὶ are the gods who have altars
or temples in the town. These are else-
where called θεοὶ ἀγοραῖοι, and, as such,
are distinguished from the gods outside
the walls (πεδιονόμοι, ἀγρονόμοι). Cf. Ag.
90 θεῶν | τῶν τ' ἀγρονόμων τῶν τ' ἀγοραίων.
πολισσούχοι θεοὶ on the other hand are
gods of the *acropolis*. S. c. T. 272 ἐγὼ
δὲ χώρας τοῖς πολισσούχοις θεοῖς πεδιο-
νόμοις τε κάγορᾶς ἐπισκόποις...ἐπεύ-
χομαι...θήσειν τροπαῖα. Where, as here,
there is no actual word of contrast (e. g.
πεδιονόμοι), and where the city is em-
phasised, ἀστικῶν seems most appropriate-

- εὕρωμεν, ἀσφάλεια δ' ἢ δι' ἄστεως (495)
 στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις· 475
 Νεῖλος γὰρ οὐχ ὁμοῖον Ἰνάχῳ γένος
 τρέφει· φύλαξαι μὴ θράσος τέκη φόβον.
 ἤδη φίλον τις ἔκταν' ἀγνοίας ὕπο.
 BA. στείχουτ' ἄν, ἄνδρες· εὖ γὰρ ὁ ξένος λέγει· (500)
 ἡγείσθε βωμοὺς ἀστικούς θεῶν θ' ἔδρας· 480
 κὰν ξυμβολαῖσιν οὐ πολυστομεῖν χρεῶν

στύλους (Paley). Eius modi coniecturarum nullus finis est, nam ex indicibus per multa invenire licet a πολι- et πολυ- incipientia; e.g. πολυστεφεῖς, πολισσόους &c. 474 ἀσφαλείας δὲ δι' M, corr. Turnebus. ἄστεως (ο superscripto) M. 477 Valde admiror VV.DD. (Pauwium Paleium alios) φόνον pro φόβον substituisse. Vide adnot. φθόνον Mueller-Struebing. 478 καὶ δὴ M et edit. ἤδη scripsi. 480 ἀστίκτους M, corr. Turnebus. ἀστικούς praefert Stanley. θεῶν ἔδρας M, corr. Abresch. 481 καὶ ξυμβόλοιςιν M. κὰν ξυμβολαῖσιν scripsi. καὶ ξυμβολοῦσιν Valckenaer. Deinde

475. ὁμόστολος: elsewhere this word = ὁμοῦ στελλόμενος, e.g. Soph. O. T. 212 βάκχων...Μαινάδων ὁμόστολον. Here it = ὁμοίως ἐσταλμένη ("similarly equipped or dressed"). στόλος or στολὴ is suggested according to context. It seems more natural to render "our outward form wears not the same appearance" than "our outward form walks not with theirs".

477. φόβον of MSS. is assuredly right. Paley, who condemns it, seems to understand it as "beware lest my boldness in going alone should cause a panic among the citizens". If this were the meaning it would indeed be absurd. But the true sense is "beware lest over-confidence (now) be the parent of (subsequent) fear", i.e. by bringing us into a position of danger. Not satisfied with altering the text Heimsoeth alters the Scholiast's μὴ θαρρήσας μόνος ἀπελθεῖν φοβηθῶ ὑπό τινος into φονευθῶ. The Scholiast's comment is wrong, but it proves that he read φόβον. He should have said μὴ λίαν νῦν θαρρήσας ὕστερον πίπτω εἰς φόβον.

478. καὶ δὴ has no place here; καὶ γὰρ might suit the sense, but not καὶ δὴ, especially with aorist. ἤδη is palaeo-

graphically a most easy correction, and is entirely to the point with the gnomic aorist, cf. Eum. 50 εἰδὼν ποτ' ἤδη, Thuc. II. 89 πολλὰ στρατόπεδα ἤδη ἔπесεν ὑπ' ἐλασσόνων, Eur. Frag. 1057 μέλλων γ' ἱατρὸς, τῇ νόσῳ διδοὺς χρόνον, | ἱάσατ' ἤδη μάλλον ἢ τεμῶν χροά.

480. ἡγείσθε βωμοὺς. The omission of the preposition is very rare with ἡγείσθαι. It occurs once or twice in the Odyssey, e.g. VII. 22 ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο | Ἀλκινόου;

481. κὰν ξυμβολαῖσιν: the adjective ξυμβόλοιςιν can hardly stand. Elsewhere it refers only to omens, with οἰωνός understood (e.g. P. V. 487). It is in the highest degree improbable that (1) a word which had become technical should return to the general meaning here, (2) the article, which might assist the general meaning, should be omitted. Valckenaer gives καὶ ξυμβολοῦσιν, and it is perhaps possible to omit the article (cf. Ag. 39, where, however, the completeness of the parallel needs some discussion). The reading given in the present text may have the meanings "in your meetings with others" or "in the cross-roads". The latter is to be chosen, cf.

ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.

ΧΟ. τούτῳ μὲν εἶπας, καὶ τεταγμένος κίοι.
ἐγὼ δὲ πῶς δρῶ; ποῦ θράσος νέμεις ἐμοί; (505)

ΒΑ. κλάδους μὲν αὐτοῦ λείπε, σημεῖον πόνου. 485

ΧΟ. καὶ δὴ σφε λείπω χειρὶ καὶ λόγοις σέθεν.

ΒΑ. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε.

ΧΟ. καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με;

παλινστομεῖν Dobree. 482 ἐφ' ἐστὶν mera libidine Burges. 483 κίει
Schuetz. 484 ποῦ θ' ἔδρας Badham. νεμεις Porson. 486—495 Desunt personarum
notae. 486 χειρὰ λόγοις Valckenaer. πείθομαι Hartung. 487 ἐπιστρέφω
M, corr. Robortellus. ἐπιστροφῶ Dobree. 488 βέβηλον ἂν ἄλσος ἂν M
(correctiones a sec. man.), βέβηλον ἂν πέδον Weil. Si quid mutandum esset, posses
melius, opinor, καὶ πῶς βέβηλ' ἂν, ἄλσος ὥς, ῥύοιτό με; Sana tamen est vulgata.

Frag. Oed. 171

ἐνθα συμβολὰς

τριῶν κελεύθων Ποτνιαδῶν ἡμελβομεν.
Diodorus uses συμβολαί of a *confluence* of
rivers. The reading suits well with πολυ-
στομεῖν, "gossiping" in *triviiis*.

482. ἄγοντας, not "while ye are
leading" but "to the effect that (or how)
ye are leading", i.e. οὐ χρεὼν πολυστομεῖν
(λέγοντας) ὅτι "ἄγομεν τόνδε κ.τ.λ."

486. χειρὶ καὶ λόγοις: in saying αὐτοῦ
the king *points* to the place. There can
be no such antithesis as Oberdick fancies
between χεῖρ and λόγος (i.e. ἔργον and
λόγος), inasmuch as the king has done no
deed whatever, or at least no deed of χεῖρ.
Rather χειρὶ καὶ λόγοις = ὥς κελεύεις τῇ
χειρὶ ἅμα δεικνύς.

The dative is a difficult instance of the
causal: cf. S. c. T. 319 πόλεως ῥύτορες
στάθητ' ὀξυγόοις λιταῖσιν.

487. λευρὸν ἄλσος, i.e. the orchestra.
This movement is obviously unnecessary
for the plot, and is but a transparent dra-
matical device for getting the Chorus into
position for the next stasimon.

488. βέβηλον ἄλσος. At first sight
βέβηλον ἄλσος seems almost a contradic-
tion in terms. The case of the word ἄλσος
seems to be as follows. Originally it was
a grove, i.e. a spot planted with trees and
covered with grass. Such groves being
planted about temples and sacred places,

ἄλσος in a narrower sense meant a *sacred*
grove. Then the whole τέμενος of a holy
place, whether grown with trees or not,
was called ἄλσος. Cf. Strabo IX. 412 οἱ δὲ
ποιηταὶ ἄλση καλοῦσι τὰ ἱερὰ πάντα, κἂν ἡ
ψιλὰ, and so the Scholiast on Pind. Ol.
III. 18. By a metaphor poets also ex-
tended the word to such expanses or
demesnes as had something hallowed or
mysterious about them: cf. inf. 537 Δίον
πάμβοτον ἄλσος, Pers. III πόντιον ἄλσος
(= *Neptunia prata*). But there is no au-
thority for supposing the use further ex-
tended to *any lawn* sacred or profane.
Of a grove which was no grove it was
only used in a religious or quasi-religious
connection. Next as to βέβηλον. In
Soph. O. C. 10 (ἡ πρὸς βεβήλοισι ἡ πρὸς
ἄλσεσιν θεῶν) βέβηλα is the direct opposite
of ἄλση. In Soph. Frag. 109 τᾶβατα and
βέβηλα are opposed and in Eur. Heracl.
404 βέβηλα) (κεκρυμμένα. Yet on Soph.
O. C. loc. cit. Jebb remarks that "sacred
groves were often open to visitors", and
mentions how Pausanias speaks of the in-
accessibility of some of them—a remark
which would not have been made if inacces-
sibility had been a matter of course. The
reply of the Danaids then is: "But the
lawn is not ἀστιβής, ἄβατος. How can an
open lawn (τοῖς τυχοῦσι βάσιμον Bekker
Anecd. 323. 13) keep us from harm?"
ἄλση are of two kinds, βέβηλα and ἀβέ-

- BA. οὐ τοι πτερωτῶν ἀρπαγαῖς σ' ἐκδώσομεν. (510)
 XO. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοσιν; 490
 BA. εὐφημον εἶη τοῦπος εὐφημουμένη.
 XO. οὐτοι τι θαῦμα δυσφορεῖν φοβουμένους.
 BA. ἀεὶ δ' ἀνάκτων ἐστὶ δαίμ' ἐξαίσιον.

489 ἀρπαγεσ ἐκδώσομεν M. ἀρπαγαῖς Turnebus. σ' addidit Porson. ἀρπαγῇ P. Paley. 490 ἀλλ' ἢ Scaliger. ἀλλ' ἢ Stanley. Deinde δυσφρόνων Schuetz. 491 εὐφημουμένῳ Lefranc. ἐνθυμουμένη Schuetz. 492 δυσθροεῖν Valckenaer. φόβῳ φρενός M. φρένας Bothe. De eo quod dedi vide adnot. 493 ἀεὶ δ' ἀνάκτων Hermann. δ' ἀνάτων Ludwig. γυναικῶν Linwood. δαμάλεων Weil.

βηλα,—this is the former: it is only the πάγος itself which can serve as sanctuary.

489. The difficulty of this line is generally passed over in silence. What is its connection with the preceding and following lines? Schütz says the expression is taken from the exposure of children, and compares Eur. Ion 902 καὶ νῦν ἔρρει πτανοῖς ἀρπασθεὶς θοῖνα παῖς μοι καὶ σὸς τλάμων. If we accept this, as we may very well do, the connection seems to be: v. 489, "Do not be alarmed: I am not about to put you at the mercy of your cousins, as men expose children to be carried off by birds of prey". v. 490, "Birds of prey! It is worse than that we fear; worse even than that most loathsome thing the serpent. What if you put us at the mercy of such foes as these?" v. 491, "Your speech is not courteous. I said I should not put you at their mercy, and you treat my promise with little respect. I give you fair words, and I look to receive them". This is very condensed, but not more so than many other passages of στιχομυθία. The opposition of δρακόντων to πτερωτῶν, the epithet δυσφρόνων, and the point of εὐφημον, are all best brought out by this explanation.

πτερωτῶν, masculine, to judge from Eur. Bacch. 256 σκοπεῖν πτερώτους (though there οἰωνούς is to be supplied from the context). The only other tragic instance is Eur. Hel. 747 πτερωτῶν φθέγματα. The analogy of πετεινά on the other hand points to the neuter.

ἐκδώσομεν with double reference (1) *dedere hostibus*, (2) *exponere*, ἐκτιθέναί.

491. εὐφημον, "courteous", not "faustum", for the Danaids have said nothing *δύσφημον* from a religious point of view. Lexicons restrict the meaning in too many instances. In Pind. P. x. 54 εὐφημαίαι are hymns of *praise*, and as late as Polybius (xxxii. 14, 4) εὐφημοὶ λόγοι are panegyrics. From Bekker's Anecd. Paley quotes εὐφημεῖται ἀκούει καλῶς. So *δυσφημεῖν* = *κακῶς λέγειν*, *δυσφημία* = "slander". εὐφημισμός is the use of a more polite for a less polite term. Cf. Dem. De F. L. 356 εὐφημότατ' ἀνθρώπων "most fair-spoken".

492. *δυσφορεῖν*, of impatience and fretfulness. Soph. El. 255.

φόβῳ φρενός of MSS. is intolerable. *φρενός* adds no qualification to φόβῳ. S. c. T. 83 εἴλε δ' ἐμάς φρένας δέος and sup. v. 354 φόβος μ' ἔχει φρένας give no more warrant for φόβος φρενός than "fear fills my mind" gives for "he ran away through fear of mind". In S. c. T. 661, if σὺν φοίτῳ φρενῶν were right, the genitive would be helpful in defining φοῖτος. The true reading there, however, is συμφύτως φρενί. The only instances in Aeschylus which might seem similar to this place, prove on examination to be entirely different; viz. Cho. 80 φρενῶν στύγος κρατούσῃ and inf. 908 κατ' εὐνοίαν φρενῶν. In the former the inward feeling is opposed to the exterior show: in the latter the strong sense "heartfelt" is prominent.

493. A very difficult verse. The key

XO. σὺ καὶ λέγων εὐφραϊνε καὶ πράσσων χερί. (515)
 BA. ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσῃ πατήρ. 495
 ἐγὼ δὲ λαοὺς συγκαλῶν ἐγχωρίους
 στείχω, τὸ κοινὸν ὡς ἂν εὐμενὲς τιθῶ,

Vulgatam non sine defensione servavi, ita tamen ut aliquamdiu cogitarem de αἰ
 δ' ἀνάκτων ἔστ' ἔχειν ἐξουσίαν, h. e. "sed regibus semper debetur oboedientia".
 494 σὺ τοι Schuetz. φρενί M. φρένα Heath. φρενοῦ Bothe. φρόνει Bamberger.
 χερί reposui, vide adnot. 495 οὔτε C. G. Haupt: sequeretur ἐγὼ τε. οὐ σε
 Lincke. δαρὸν σ' ἐξερημώσῃ Hermann. ἐρημώσῃ πατρός Paley. παῖδ' ἐρημώσῃ
 Wecklein. γόνον pro χρόνον Weil. De pronomine recte omissio vide infra.
 497—499 Omiserat prima man., supplevit sec. in M. 497 πῖέτω M. ἐπιέτω
 codd. recc., corr. Weil. πείσω haud bene Turnebus (nam συγκαλῶν nullo modo

to the meaning lies in the sense of ἐξαι-
 σιον, which happens to be debateable.
 The original meaning is of course τὸ μὴ
 ἐν αἰσῇ ὄν, i. e. that which exceeds due or
 equal proportions. If αἶσα is a fair share
 or allotment, ἐναίσιος is he who keeps
 within his lot, ἐξαισίος is the contrary.
 But ἐξαισίος does not seem ever to mean
 "unsuitable" in the sense "unbecoming".
 "But fear is always unbecoming in kings"
 seems therefore an impossible rendering.
 Nor is such a remark called for by the
 words of the Chorus. From the origi-
 nal meaning comes the usage of Od.
 xvii. 577 ἢ τινὰ που δαίσεας ἐξαισίον
 (where Mr Merry rightly takes ἐξαισίον
 adverbially="out of measure"). Ibid.
 iv. 690 οὔτε τινὰ ῥέξας ἐξαισίον οὔτε τι
 εἰπὼν | ἐν δῆμῳ· ἢ τ' ἐστὶ δίκη θεῶν βα-
 σιλέων, ἐξαισίον="out of equality",
 "overbearing". Il. xv. 598 Θέτιδος
 ἐξαισίον ἀρήν ("extravagant"). In these
 instances *excess* is the prominent notion.
 In Attic Greek the only meaning appears
 to be "*surpassing*", with e. g. ὁμβρος,
 χειμῶν, μέγεθος. Aeschylus may there-
 fore have used the word in the sense
 "exceeding all others", "transcendent".
 The Chorus says "no wonder I am pee-
 vish, from fear". The king answers
 "But that fear should be overcome by a
 greater fear, the fear of offending a king",
 and he gracefully puts the remark in the
 plural and with αἰ.

494. χερί. Most editors read φρένα
 for the MS. φρενί. εὐφραϊνε does not
 require an object: cf. Eur. Or. 287 τοῖς
 μὲν λόγοις ἠϋφρανε, τοῖς δ' ἔργοισιν οὐ,
 Il. xxiv. 101 Ἥρη δὲ χρύσειον καλὸν
 δέπας ἐν χερὶ θῆκεν | καὶ ῥ' εὐφρην' ἔπεσσι.

It might be urged that πράσσων is
 sufficient without χερί as an antithesis to
 λέγων. But there are other ways of
 πράσσειν than with the hand, and πράσ-
 σειν may itself be done τῷ λέγειν. The
 antithesis λέγων)(πράσσων χερὶ instead
 of λέγων γλώσση)(πρ. χερὶ is due to
 the fact that there *is* no other way of
 speaking except γλώσση. In Il. i. 77
 we have ἔπεσιν καὶ χερσὶν ἀρήξειν, which
 differs from ἔπεσιν καὶ ἔργοις exactly as
 καὶ λέγων καὶ πράσσων χερὶ does from
 καὶ λέγων καὶ πράσσων.

495. ἐρημώσῃ, without object, a fre-
 quent use with verbs of leaving, forsak-
 ing, e. g. προλιπεῖν, προδοῦναι &c. Cf.
 Cho. 269 οὔτοι προδώσῃ Δοξίου μεγασθε-
 νῆς χρησμός, Eum. 64 οὔτοι προδώσω (sc.
 ὑμᾶς).

496. συγκαλῶν, future. There is, as
 Paley says, a reference to the Athenian
 σύγκλητοι ἐκκλησία, before which public
 suppliants were produced. We may add
 that the plural λαοὺς is chosen for the
 same purpose, that being the constitu-
 tional title of the assembled people. Cf.
 ἀκούετε λεῶ="οyez".

497. στείχω. ΠΙΕΤΩ of MSS. has

καὶ σὸν διδάξων πατέρα ποῖα χρὴ λέγειν.
 πρὸς ταῦτα μίμνε, καὶ θεοὺς ἐγχωρίους (520)
 λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν. 500
 ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι.
 πειθῶ δ' ἔποιτο καὶ τύχη πρακτήριος.

ΧΟ. ἄναξ ἀνάκτων, μακάρων στρ. α'.
 μακάρτατε καὶ τελέων (525)
 τελειότατον κράτος, ὄλβιε Ζεῦ, 505
 πιθοῦ τε καὶ γενέσθω.
 ἄλευσον ἀνδρῶν ὕβριν εὖ στυγῆσας,
 λίμνα δ' ἔμβαλε πορφυροειδεῖ

idem est quod συγκαλέσας). σπεύσω Martin, Heimsoeth. ἔρπω F. W. Schneider. κίω Zakas. πατῶ Wecklein. 498 διδάξω M et editt. διδάξω fuerat, h. e. διδάξων. τοῖα M. ποῖα cod. Par. τοῖ' α Shilleto. πατέρ' ὅποια Stanley. 501 πορσύνων M, corr. Heath. Qu. ταῦτά? 506 πείθου M, corr. Stanley. In verbo γενέσθω sine causa offenduntur nonnulli. καὶ γένει σφ' ἄλευσον Schuetz. λιταὶ τελείστων Martin. μελέσθω Lincke. μ' ἀνθρώπου audacius Oberdick. 508 λίμνα

lost initial C through the final σ of ἐγχωρίους. Turnebus' πείσω is impossible, since συγκαλῶν cannot = συγκαλέσας. στείχω is the usual word, cf. Cho. 764 στείχω δ' ἐπ' ἀνδρα τῶνδε λυμαντήριον.

498. διδάξων. διδάξω might be (1) future indicative or (2) aorist subjunctive. In the latter case the construction would be στείχω συγ. λ. ὥς ἂν εὐμενὲς τιθῶ τὸ κοινὸν καὶ ὥς ἂν διδάξω κ.τ.λ.; but the king would not call the people together "in order to" instruct Danaus. In the former case στείχω...διδάξω would correspond, στείχω being a quasi-future like εἶμι. Yet the best construction and sense obviously make for στείχω (1) συγκαλῶν λαοὺς ὥς ἂν κ.τ.λ., (2) διδάξων σὸν πατέρα κ.τ.λ.

499—500. Construe καὶ θεοὺς παραιτοῦ (ὥστε) τυχεῖν (τούτων), τῶν (= ὧν) σ' ἔρως ἔχει.

501. ταῦτα, sc. what is stated in vv. 497, 498.

503—506. The appeal to Zeus is based alternately upon (1) his omnipotence, (2) his own beatitude. Thus (1) ἄναξ ἀνάκτων and τελέων (the noun) τελειότα-

τον κράτος, (2) μακάρων μακάρτατε and ὄλβιε. He *can* help the Danaids, and he *should* (comparing his own bliss with his offspring's sufferings).

506. γενέσθω. Wellauer wrongly explains "fiat quod statim dicturi sumus". Rather the reference is to v. 502. πιθοῦ corresponds to πειθῶ, γενέσθω to τύχη πρακτήριος. The combination of 2nd and 3rd person imperative by means of τε καὶ and without distinctive pronouns is natural, when it is remembered that γενέσθω is impersonal, and the sense therefore πιθοῦ τε καὶ δὸς (ταῦτα) γενέσθαι.

507. There is here the same contrast between the treatment to be dealt to the males and the females of Zeus' begetting as in vv. 28—37. Hence ἀνδρῶν is emphatic (= ἀρσένων) as opposed to τὸ πρὸς γυναῖκων.

εὖ=δικαίως Schol. Cf. v. 68.

στυγῆσας. Cf. στυγόντες v. 70 and note.

508. πορφυροειδεῖ, not otiose, but with reference to the colour of the *stormy* sea, and in opposition to the following

τὰν μελανόζυγ' ἄταν.

(530)

τὸ πρὸς γυναικῶν δ' ἐπιδῶν

ἀντ. α'. 510

παλαίφατον ἀμέτερον

et πορφυροειδῇ in -αι et -εἰ correcta praebebat M. 509 Locus a multis suspectus. τὸν μέλανα ζυγίταν Burges. τὰν μελανοζυγᾶ ναῦν Oberdick. ναῦν, μελανόζυγ' ἄταν Heimsoeth. 510 τὸ πρὸς γυναικῶν M. Addidi δ' et interpunctionem post γένος posui, ut liqueat quae sit verborum structura. τὸ δ' αὖ γυναικῶν Enger. τὸ πρὸς γεναρῶν Hermann. τὸ προστρόπαιον δ' Wecklein. 511 ἀμετέρου γένους Weil.

epithet of colour μελανόζυγα. The sea is not, as in Soph. Frag. 341 (Πόσειδον, δὲ γλαυκᾶς...μέδεις λίμνας), the bright sea of a serene day, but the darkling sea of the tempest. Cf. Il. xiv. 16 ὡς ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ. Ibid. xxi. 551 metaphorically of the heart. In Il. xvii. 551 πορφυρέη is an epithet of νεφέλη. In Eur. Tro. 124 ἄλα πορφυροειδῇ the epithet is idle enough; but here we are dealing with Aeschylus. (Though in Il. xiv. 16 the sense "troubled" (πορφύρ-ω) may be truer than "darkened", we cannot suppose the word was so understood by the Greek readers of later times.)

509. τὰν μελανόζυγ' ἄταν, a difficult, but Aeschylean expression. The ship of the sons of Aegyptus is an ἄτη in the same sense in which the spider of v. 857 is an ἄτη, an approaching *perniciēs*, *pestis*, *damnum*. Cf. Ag. 643 διλογχὸν ἄτην. Of the epithet Weil says "nigro remigio impulsam". Though, so far as the sense goes, this might appear to be borne out by v. 698, yet it seems scarcely possible that μελανόζυγα = μελανοζυγίτιδα (if we may coin such a word). Even Aeschylus would scruple to use μελανόζυξ = μέλανας ζυγίτας ἔχουσα. Even μέλανα ζυγᾶ ("thwarts", *transtra*, i.e. persons on the thwarts) ἔχουσα would be too far-fetched. A natural meaning is "black-built" (cf. Il. xviii. 276 σάνιδες ἐξευγμέναι). The former part of the epithet corresponds to the "black ships (i.e. ships of war)" of Homer, the latter part to their being *δοριπαγεῖς*. There is of course also present the metaphorical sense of

"black" = "hateful, dread", e.g. S. c. T. 833 μέλαινα ἄρα, 988 μέλαινα Ἐρινύς, Ag. 770 μέλαιναις μελάθροισιν ἄτας.

510. τὸ πρὸς γυναικῶν δ', the addition of Δ after Ν makes sense and construction clear. Opposition is wanted to ἀνδρῶν ὕβριν στυγίσας and δὲ is required to mark it. ἐπιδῶν (implying *προφρόνως*) answers to στυγίσας, with object ἀμέτερον γένος, while τὸ πρὸς γυναικῶν is adverbial, like τὸ κοινὸν (341) and τὸ πρὸς δύνοντος ἡλίου (228); cf. τὸ πρὸς μητρὸς &c. This is better than to construe νέωσον αἶνον γένος as a double accusative of the kind Eur. Med. 205 ἄχεα μογερὰ βοᾷ τὸν ἐν λέχει προδόνταν κακόννυμφον, Tro. 335 βοᾷτε τὸν ὑμναιὸν νύμφαν, where the one accusative is supposed to become welded into the verb, i.e. νέωσον—αἶνον=αἶνει ἐκ νέας. Of such construction in Aeschylus we have only S. c. T. 289 μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών, which is too doubtful to be of much service. Ag. 813 is altogether corrupt. Inf. 615 Ἀρη is the subject, not the object, to κτῖσαι βοάν. The genitive φίλλας προγ. γυναικὸς will be very awkward if that construction is adopted here, and rhythm points to a pause at γένος.

The Danaids and their cousins are equally descended from Zeus, and the race might therefore be viewed τὸ πρὸς ἀρσένων as well as τὸ πρὸς γυναικῶν. Hence "look graciously upon our race—this female side of it".

511. παλαίφατον from its position is not merely epithetic but implies "look back upon it in its olden days". Nor

γένος, φιλίας προγόνου γυναικὸς
νέωσον εὐφρον' αἶνον.

γενοῦ πολυμνάστωρ, ἔφαπτορ Ἰοῦς·

(535)

Διὸς τοι γένος εὐχόμεθ' εἶναι

515

γᾶς ἀπὸ τᾶσδ' ἄποικοι.

παλαιὸν δ' εἰς ἵχνος μετέσταν

στρ. β'.

ματέρος, ἀνθονόμους ἐπωπᾶς,

513 αἶσαν Martin. Possis aιδῶ "misericordiam".

514 πολυμνήστορ Hermann

(-â- Dindorf). πολυμνήστου γ' Heath: sed neque πολύμνηστος, quod sciamus, erat Io, neque istud γε aliud est quam odiosa puerorum particula. ἐφάπτωρ M, corr. Porson.

515 δίας M, corr. Stanley. δι' ᾧ Porson. Δῖον Butler. Δίαι Pauw. χθονὸς pro γένος Hartung.

516 ἔνοικοι M. ἄποικοι Schuetz. ἔποικοι

Oberdick. ἄνοικοι Pauw. ἀνωθεν ingeniose Weil. τᾶσδ' ἀπὸ γᾶς μέτοικοι Tournier.

517 Fortasse κατέσταν: cf. κατάγειν, κατέρχσθαι: "sum redux".

518 ἐπαύ-

is it merely = παλαιὸν but = "it and all its old story". Cf. Pind. N. II. 25 Ἀχάρναι δὲ παλαιφατοὶ εὐάνορες ("as we know in story"). Sometimes the word = *fabulosus*, sometimes "traditional".

512. γυναικὸς to give point to the prayer that Zeus should favour the *women*: "Io too was a woman".

513. αἶνον in the older meaning "tale". εὐφρονα "pleasant", for the pleasure Zeus had in her (cf. Virgil's *si quid fuit utiquam dulce meum*). II. XV. 99 εἴπερ τις δαίνυται εὐφρων. Otherwise proleptically νέωσον αἶνον (αὐτῆς), ὥστε εὐφρων εἶναι ἡμῖν.

The Scholiast says simply ἀνανέωσον τὴν φήμην ὅτι σοὺ ἔσμεν.

514. ἔφαπτορ Ἰοῦς, no idle addition, but with γενοῦ πολυμνάστωρ a strong figure. "Remember all your love for Io and how we are its offspring".

515 sq. Hermann takes the MS. reading δίας τοι γένος κ.τ.λ. as εὐχόμεθα γένος εἶναι ἀπὸ τῆσδε τῆς δίας γῆς, ἔνοικοι αὐτῆς. But (apart from the clumsy order) ἔνοικοι is not ἄστοι, nor is Argos a Δία γῆ. The Danaids were *not* ἔνοικοι of Argos, and Δία γῆ would mean Egypt. So the Scholiast, τῆς δίας Αἰγύπτου, τῆς τοῦ Διὸς ἱερᾶς γῆς (cf. *vv.* 4, 537). There should accordingly be an opposition expressed between δίας γᾶς (Egypt) and τᾶσδε γᾶς

(Argos). In this case γᾶς must be supplied with δίας as well as with ἀπὸ τᾶσδε. The construction then becomes γένος (in point of race) τοι εὐχόμεθα εἶναι δίας γᾶς ἔνοικοι ἀπὸ τᾶσδε γᾶς, *i.e.* εὐχόμεθα ἀπὸ τᾶσδε γᾶς (ἐλθοῦσαι) ἐνοικεῖν Δίαν γᾶν. But this, though the only possible arrangement, is intolerably awkward, and ἔποικοι or μέτοικοι would seem to be required with ἀπὸ τᾶσδ' rather than ἔνοικοι. For the general sense we cannot help comparing *vv.* 15—18: Ἀργούς γαῖαν, ὅθεν δὴ γένος ἡμέτερον τῆς οἰστροδόου | βοὸς ἐξ ἐπαφῆς καὶ ἐπιπνοίας | Διὸς εὐχόμενον, τετέλεσται. From that place and the sense apparently demanded here, it is not too much to read Διὸς for δίας and ἄποικοι for ἔνοικοι, emphasis being made to fall on Διὸς and τᾶσδε: "we are the offspring of Zeus, and *this* land is our home".

517. ἵχνος, *i.e.* the place where she walked of old. So *vestigia*.

μετέσταν, *viz.* "when I determined to leave Egypt".

518. ἐπωπᾶς = κατανομᾶς Schol., a general explanation. Literally "the places where Io was watched over". Abstract for concrete: cf. Hom. Od. IX. 134 ἀροῖς = *arvum*, and Mayor's note on Cic. Phil. II. xxxix. § 101.

λειμῶνα βούχιλον, ἔνθεν Ἴω
οἷστροφ ἔρεσσομένα
φεύγει ἀμαρτίνοος,
πολλὰ βροτῶν διαμειβομένα
φῦλα, διχῇ δ' ἀντιπόρῳ

(540)

520

lais Tournier. ἀνθονόμου ἔπι πoίas Burges. 520 ἐρεθομένα Paley, quoniam in antist. est Δύδιά τε γύαλα. 522 πόλλ' ἀνδρῶν Meineke propter antistropham Παμφύλων. Sed nominibus propriis conceditur aliquid. 523 ἀντίπορον γαῖαν

520. ἔρεσσομένα. Paley's ἐρεθομένα is against the metre of the following line and is less poetical than ἔρεσσομένα. The Scholiast explains ἐλαννομένη. It is true that ἐρεθίζω, ἐρεθισμός are peculiarly suited to the teasing of the μύψ and that Photius explains οἷστροφ by ἐρεθισμός. But the more obvious word is the less likely. ἔρεσσομένα contains a metaphor (which we may or may not appreciate) whereby Io is regarded as a vessel being propelled by the attack of the gnat, as a ship is by the stroke of the oars. Cf. Eur. I. A. 128 ἔρέσσειν τὸν πῶδα, S. c. T. 855 ἔρέσσειτ' ἀμφὶ κρᾶτα πόμπιμον χεροῖν πύλον.

522. πολλὰ φῦλα: in Prom. Vinct. 825 sqq. Io, before reaching the (Cimmerian) Bosphorus goes to Molossia, Dodona, along the Ionian Gulf (Adriatic) and thence back eastward. The whole course of her wanderings is different in the two plays.

523. The ms. reading ἀντίπορον γαῖαν ἐν αἴσῃ will scarcely bear scrutiny. It is difficult, if not impossible, to give ὀρίζει any proper sense, and ἐν αἴσῃ (ἐν εἰμαρμένῃ Schol.) is useless. The crossing of the Bosphorus is no more due to destiny than any other of her experiences, unless indeed we suppose that there was a kind of miracle in a cow swimming the Bosphorus, and that the performance is explained by these words "she could do it, for destiny had decreed it". But, if only one shore is mentioned, what is διχῇ, and what is ὀρίζει? In Eur. Med. 432 we have διδύμους ὀρίσασα πόντου πέ-

τρας, where the meaning is "separated on either hand". So Io has on one hand the continent of Europe, on the other that of Asia: cf. Prom. V. 734 λιποῦσα δ' Εὐρώπης πέδον | ἥπειρον ἤξεις Ἄσιδ'. The notion of ὀρίζειν is *distinguish*. Its uses in separation may be seen in e.g. Soph. Phil. 635 ὡς ἡμᾶς πολὺ | πέλαγος ὀρίξει τῆς Ὀδυσσέως νεώς, Eur. Hel. 128 χεიმῶν ἄλλος' ἄλλον ὠρυσεν, Hdt. II. 16 ὁ Νεῖλος τὴν Ἀσίην οὐρίζει τῆς Διβύτης. διχῇ ὀρίζει can thus be properly used with a dual or plural, but only with a singular when the object from which that singular is separated is also expressed. A clue to the true text may be found in Pers. 66 πεπέρακεν εἰς ἀντίπορον γείτονα χώραν (of Xerxes' army crossing the Hellespont). No writer repeats his exact words so much as Aeschylus. The same thought seems to suggest the same expression, as it does with many thoughtful speakers and writers. The dual terminations would be especially liable to corruption.

Though the word "Bosphorus" has been used, and though Aeschylus evidently had βόσπορος in mind, it is more likely that he was thinking of the Hellespont than of the Bosphorus proper. A Thracian Bosphorus is in view, as the detailed wanderings in Asia Minor shew. Whatever the origin of the word, it would naturally be explained (wherever applied) as connected with a supposed crossing of Io. Several straits were so called, but two in particular, and either of these would be used in the myth of

γέλτονε χέρσω διατέμ-
 νουσα πόρον κυματίαν ὀρίζει.
 ἰάπτει δ' Ἀσίδος δι' αἶας
 μηλοβότου Φρυγίας διαμπάξ·
 περὰ δὲ Τεύθραντος ἄστν Μυσῶν
 Λύδιά τ' ἄγ γύαλα·

(545)

525

ἀντ. β'.

(550)

ἐν αἶσα M. De toto loco infra disceptatum est. 526 βασιδος M, corr. Turnebus. φάσιδος C. G. Haupt. κάσιδος Paley. δ' ὡς βάσιν Bamberger. ἀττει (qu. ἀτσει) pro ἰάπτει Abresch. διέπτα Scaliger. 528 πείρει Heimsoeth. μουσῶν M, corr. Turnebus. 529 λύγιά M, corr. Turnebus. τε γύαλα M, corr. Hermann. τ' ἐς Klausen. Μαιονίας γύαλα audacius Oberdick. 530 ὀρῶν M: in ὄρων

Io as the occasions of poetry required. The Hellespont, however, was also called Bosporus. Cf. Pers. 722

AT. μηχαναῖς ἔξενξεν Ἑλλης πορθμόν,
 ὥστ' ἔχειν πόρον.

ΔΑ. καὶ τόδ' ἐξέπραξεν, ὥστε βόσπορον
 κλῆσαι μέγαν;

and ibid. 744

ὅστις Ἑλλήσποντον ἱρόν, δοῦλον ὦς,
 δεσμώμασιν

ἤλπισε σχῆσειν ῥέοντα, βόσπορον ῥόον
 θεοῦ.

Soph. Aj. 884 ῥυτῶν βοσπορίων ποταμῶν (=rivers running into the *Hellespont*). The small initial should perhaps be written in these instances. If Aeschylus means the Hellespont here, the subsequent course of Io's wanderings is geographically natural: if the Bosporus proper, it is less so.

524. διατέμνουσα πόρον. There are two possible renderings: (1) τέμνειν πόρον=τέμνειν ὁδόν (secrete *viam*); cf. Ar. Thesm. 1100 διὰ μέσου αἰθέρος τέμνων κέλευθον. (2) τέμνειν πόρον=secrete *fretum*, "to cleave through the strait". The former is the more vigorous and gives more elegance to κυματίαν. δια- "from shore to shore".

526. ἰάπτει: the intransitive use is not elsewhere found with this verb, but is not unknown with βάλλω and ῥίπτω. Paley quotes ἰέναι from Pers. 472 (a very

doubtful passage). In Ag. 1172 ἐγὼ δὲ θερμόνους τάχ' ἐμπεδῶ (*sic*) βαλῶ we should emend ἐγὼ δὲ τέρμονους τάχ' ἐμπελῶ κακῶν.

527. μηλοβότου Φρυγίας. The Scholiast says λείπει ὁ καί. In this he is wrong. Aeschylus first makes the general statement ("she speeds through Asia"), and then particularizes. The following lines are exegetical and καί would be out of place. Φρυγία is Phrygia on the Hellespont, which includes the S. W. shore of the Propontis. Greater Phrygia would be out of line. If Io crossed at the Hellespont the regions named would follow in due order. μηλόβοτος implies more or less waste or *moorland*. Cf. Isoc. 302 C χώραν μηλόβοτον ἀνιέναι. Phrygia was noted for its sheep and wool (Strabo XII. 578, Ar. Av. 493).

528. Τεύθραντος ἄστν. Teuthras was king of Mysia and adoptive father of Telephus. Teuthrania is the S. W. portion of Mysia, extending along the Caicus. The capital was in later times Pergamum. A town named Teuthrania is mentioned by Xen. Hell. III. 1 § 6, and as Pergamum is not mentioned at all till Xenophon (Anab. VII. 8), it might be conjectured that Teuthrania was the capital in the time of Aeschylus.

529. Λύδιά τ' ἄγ γύαλα, *i.e.* Eastward by South, so that she reaches Pamphylia and Cilicia, not Caria and Lycia.

καὶ δι' ὀρῶν Κιλίκων

530

Παμφύλων τε διόρνυται ἐς

τὰν ποταμοῖς ἀενάοις

καὶ βαθυπλούτῳ χθονὶ κλει-

τὰν Ἀφροδίτας πολύπυρον αἶαν.

(555)

ἰκνεῖται δ' ἐγκυκλουμένα βέλει

στρ. γ'. 535

mutavit sec. man. ὀρῶν Guelf. ὄρων in marg. Esc. κυλικῶν cod. Guelf. Coniciat quivis Λυκίων. 531 Correxī pro eo ac potui. Exstat in M Π. τε γένῃ διορρυμένα τὰν ποταμοὺς δ' ἀενάους καὶ βαθύπλουτον χθόνα καὶ τὰς ἀφροδίτης κ.τ.λ. δ' (quod e sequenti A factum est) omittit cod. Guelf. γένῃ delevit Heath. κλειτὰν ante me Bamberger. πὰρ ποταμοὺς Robortellus. γὰς ποταμοὺς et τὰν Ἀφροδίτας Hermann. χθόν', ἀλάται Oberdick. 535 εἰσικνουμένου M (ultimum -ου in rasura et χ super κ adscriptum praebens). εἰσικνουμένη cod. Guelf. ΕΓΚΥΚΛΟΥ-

530. ὀρῶν (or ὀρέων disyllabic) is undoubtedly correct. So Phrygia has its sheep-moors, Lydia its glens, Phoenicia its streams and rich earth. Thus the *physical features* of the several countries are briefly noted. Geographically Κιλίκων should come after Παμφύλων, but Aeschylus loosely joins "Cilicia and Pamphylia" into one region which shares equally in the possession of Mount Taurus. Λυκίων would be an easy but uncalled-for correction.

531—534. It is hard to account for the corruptions in this passage. All editors admit that γένῃ is to be rejected. Hermann says "adscriptum esse videtur γένῃ ad corruptum Παμφύλα, in quo quis φύλα sibi visus erat legere". It is, however, quite as likely that διόρνυται ἐς was altered to διορρυ-μένα and the interlinear -μένα passed into γένῃ. If διορρυμένα is kept, a finite verb is required in the remainder of the sentence. A possible suggestion is καὶ δι' ὀρῶν Λυκίων | Παμφύλων τε περὶ Κιλίκων | γὰν ποταμοὺς τ' ἀενάους | καὶ βαθύπλουτον χθόνα, καὶ | τὰν Ἀφροδίτας πολύπυρον αἶαν. γένῃ would then be a mistake for περὶ, and διορρυμένα would have arisen from δι' ὀρῶν through the eye glancing from Κιλίκων to Λυκίων. But after much consideration the reading of the text has been

adopted. The ample description in praise of a certain land (as opposed to the use of a mere epithet or single noun as with Phrygia &c.) seems better suited to a land which has not been named specifically, "the land of Aphrodite", i.e. Phoenicia. (Cf. note on v. 258.) Cilicia had no special claim to such generous fulness of description over and above the mention of its mountains and its name. The Scholiast explains βαθύπλουτον in the words διὰ βύβλον καὶ λίβανον, which shew that he understood it of Phoenicia and not Cilicia. Phoenicia is the land of Aphrodite Urania or Astarte. The rivers include the well-known Leontes, and the country is well-watered generally. In fertility it entirely corresponds to the description here.

532. ἀενάοις, i.e. unlike many of the Greek and Asiatic streams, which dry up or dwindle to a ditch in summer.

533. βαθύπλουτον, either "deep and rich", i.e. βαθύγεως as opposed to λεπτόγεως, or "very rich", cf. βαθυκτέανος, βαθυγήρως &c. Soph. Aj. 130 ἢ χειρὶ βριθεῖς ἢ μακροῦ πλοῦτου βάθει; But though the depth of soil is a necessary implication in the context, it probably forms no part of the word.

535. ἐγκυκλουμένα. The ms. reading εἰσικνουμένου is explained by the Scho-

βουκόλου πτερόεντος

Διον πάμβοτον ἄλσος,

λειμῶνα χιονόβοσκον, ὄντ' ἐπέρχεται (560)

Τυφῶ μένος,

ὔδωρ τε Νείλου νόσοις ἄθικτον, 540

μενα pro ΕΙΙΚΝΟΥ μενα scripsi. ἐγκεχριμένα Hermann. δυσπονουμένη Heath. εἰσκινουμένη Abresch metri securus. 538 χληδόβοσκον Oberdick. ἐνθ' ἐπέρχεται Turnebus. 540 ὕδωρ τὸ M, corr. Pauw. γάνος τὸ Weil. μένος θ' ὕδωρ

liast as τοῦ ὁστρου τῷ κέντρῳ αὐτὴν δια-
τρυνῶντος, εἰσκινουμένου being therefore
= *penetrante*. Compounds of ἰκνεῖσθαι
are frequent of striking blows, cf. Soph.
O. T. 809 διπλοῖς κέντροισί μου καθίκετο,
Lucian Symp. § 16 τάχα δ' ἂν τινος καθί-
κετο τῇ βακτηρίᾳ, Hdt. VII. 35 ἐπικέσθαι
μάστιγι τὸν Ἑλλησποντον, Plato Hipp.
Maj. 292 A &c. εἰσκινέομαι is not quoted
in this sense, but that in itself would be
scarcely an objection. The paronomasia
with ἰκνεῖται seems scarcely tolerable:
there is manuscript evidence of uncertain
reading; and commentators generally have
sought for some word in the sense of
“driving” or “being driven”. The cor-
ruption assumed in the text here offered is
primarily due to the old confusion of K
and IC, ΕΙΚ passing into ΕΙC. ἐγκυ-
κλουμένα = κύκλῳ δονουμένην, with which
cf. οἰστροδόνητος. Eur. I. T. 76 ἐγκυ-
κλοῦντ' ὀφθαλμοὺν “turning the eye round
and round”. Diod. IV. 23 ἐγκυκλωθῆναι
Σικελίαν (“wander round S.”). Ov. Met.
I. 730 (of Io) profugam per totum *cir-
cuit* orbem.

537. Διον ἄλσος, Egypt, cf. v. 4 and
515. For ἄλσος cf. v. 488.

πάμβοτον, inf. 827 sqq.

538. χιονόβοσκον, φασὶ γὰρ λυομένης
χιόνος παρὰ Ἴνδοις πληροῦσθαι αὐτόν
Schol. Cf. Frag. 305 ἐνθα Νεῖλος ἐπά-
ρους | γάνος κυλινδεῖ πνευμάτων ἐπομβρίᾳ, |
ἐν δ' ἥλιος πυρωπὸς ἐκλάμψας χθονὶ | τή-
κει πετραίαν χιόνα, πᾶσα δ' εὐθα-
λῆς | Αἰγυπτος ἀγνοῦ νόματος πληρου-
μένη | φερέσβιον Δήμητρος ἀντέλλει

στάχυν. Eur. Hel. 1—3. Liddell and
Scott wrongly give the accentuation χιονο-
βόσκον.

538, 539. ἐπέρχεται Τυφῶ μένος.
Τῦφῶς, Τῦφωεύς or Τῦφῶν is the personi-
fied dust-storm. In Africa he is the Si-
moom, and in Egypt locally the Kamsin.
As a terrible phenomenon he might well
be represented as a hostile giant. As a
common noun in Ar. Lys. 974 μεγάλῳ
τυφῷ καὶ πρηστήρῳ. In Ag. 656 χειμῶν
τυφῷ the use for *any* whirlwind (with or
without dust) is less accurate, as is shewn
by the derivation ($\sqrt{\text{τυφ}} = \sqrt{*}\theta\text{υφ}$), its
connection with τῦφος and the constant
association of Τυφῶς with smoke, fire and
volcanic agencies (Prom. V. 351); cf.
S. c. T. 493

Τυφῶν' ἰέντα πυρπνόον διὰ στόμα
λιγνύν

(and ibid. 511). Soph. Antig. 417

καὶ τότ' ἐξαίφνης χθονὸς

Τυφῶς αἰέρας σκηπτόν, οὐράνιον ἄχος,
πίμπλησι πέδιον... ἐν δ' ἐμεστώθη μέγας
αἰθήρ.

Τυφῶς is particularly associated with
Egypt, and his Simoom character may
be recognised in all his myths, e.g. the
search for Osiris (Strabo XVII. 1). Cf.
Hdt. II. 156, III. 5.

ἐπέρχεται, of hostility. So Pers. 600,
Ag. 1256, supra v. 448.

540. ὕδωρ τε, depending on ἰκνεῖται,
the relative clause ὄντε... μένος making
no break in the structure. To read τὸ
and accept the Scholiast's ἐπεξηγήσατο
τί ἐστι τὸ μένος τοῦ Τυφῶ, εἰπὼν τὸ ὕδωρ

μαινομένα πόνοις ἀτίμ-
οις ὀδύναις τε κεντροδα-
λήτισι θυιάς Ἥρας.

βροτοὶ δ', οἳ γὰς τότε ἦσαν ἔννομοι, ἀντ. γ'. (565)

χλωρῷ δέματι θυμὸν

545

πάλλοντ' ὅψιν ἀήθη

βοτὸν ἐσορῶντες δυσχερὲς μιζόμεβροτον,

τε Heimsoeth. δρόσοις ἄμικτον (ἄθικτον Naber) Tournier. 541 δρόμοις pro πόνοις Oberdick. πόνοις ἀὔπνοις Tournier. 543 κεντροδαλήτοις M, corr. Erfurdt. κεντροδαλήμοσι Heath. θυιάς M, corr. Heath. Admodum languet Robortelli theias et metrum pessumdat. 545 δέμακτι M, corr. Robortellus. 547 βοτῶν ante corr. M. Dum "purum," quem vocant, senarium requirit Pro-

τὸ Νείλου is no less than an absurdity. The one is a hostile burning wind, the other a beneficent, healthful water. Klausen explains "aqua Nili in qua inest vis Typhonis; quae aucta est vi Typhonis".

νόσοις ἄθικτον, v. Prom. V. 812 ἔησι σεπτὸν Νείλος εὐποτον ῥέος. σεπτὸν rather than εὐποτον is the representative of νόσοις ἄθικτον. νόσοις ἄθ. is not "untouched by diseases" (= νόσων ἄθ.), but "not to be touched by diseases" (morbis non attingendum), i.e. no diseased person might pollute the stream. For this sense of ἄθικτον cf. Soph. O. C. 39 χῶρος ἄθικτος οὐδ' οἰκητός.

544. ἔννομοι: οἰκήτορες Schol. The verb is ἐννέμεσθαι. Paley thinks he finds another instance in Pind. P. IX. 101.

545. χλωρῷ: χλωρὸν δέος is Homeric, but the epithet is not formal here. Rather χλωροὶ ἐγένοντο καὶ θυμὸν ἐπάλλοντο δέματι is thus expressed more briefly. Cf. Eur. Suppl. 599 ὥς μοι ὑφ' ἥπατι δέσμα χλοερὸν ταρασσει. There is allusion also to the supposed complexion put on by the σπλάγχνα under emotion. Cf. the Homeric φρένες ἀμφιμέλαιναί.

546. δέματι πάλλοντ' ὅψιν, i.e. παλ-λόμενοι ἐφοβοῦντο ὅψιν. Such accusatives κατὰ σύνεσιν are common, especially with notions of fear. Cf. Eur. Bacch. 1289 λέγ', ὥς τὸ μέλλον καρδία πήδημ' ἔχει, Dem. De F. L. § 366 τεθνάναι τῷ

φόβῳ Θηβαίους, and Phil. I. § 57 τεθνᾶσι τῷ δέει τοὺς τοιοῦτους ἀποστόλους. ὅψιν might of course be governed by ἐσορῶντες in apposition with βοτὸν. But this is entirely against the rhythm.

πάλλομαι of a person: Cho. 524 ἐκ νυκτιπλάγκτων δειμάτων πεπαλμένη.

547. It is difficult to understand the criticisms passed upon this verse. A senarius is wanted to answer to v. 538. What the Scholiast meant by his note ὅψιν ἀήθη ὀρῶντες was simply that such was the construction. Herein he was wrong, but there is every reason to suppose he read ἐσορῶντες. If the metrical correspondence is to be syllabatic, what becomes of λειμῶνα) (βότόν, or of Paley's βοτὸν κεροφόρῶν) (λειμῶνα χιονόβοσκον? It can scarcely be that the division of the tribrach between two words is sufficient to shew correction. It may indeed be taken for granted that, though "pure" feet are more common in the iambic senarii of choral odes than in those of dialogue, yet any iambic senarius may antistrophically respond to any other iambic senarius. An unbiassed examination of all instances can result in no other conclusion.

δυσχερὲς: τερατώδες Schol. Cf. Prom. V. 802 ἄλλην δ' ἀκούσει δυσχερῆ θεωρίαν. Soph. Ant. 254 θαῦμα δυσχερὲς παρῆν.

μιζόμεβροτον like μιζόθηλος, μιζοπαρ-

τὰ μὲν βοός,
 τὰ δ' αὖ γυναικός· τέρας δ' ἐθάμβουν. (570)
 καὶ τότε δὴ τίς ἦν ὁ θέλξ- 550
 ας πολὺπλαγκτον ἀθλίαν
 οἰστροδόνητον Ἰώ;
 τυραννείας κρέων ἀπαύστου στρ. δ'.
 Ζεὺς * * * (575)

crustem agit Paley βλέποντες proponens. βόσκημ' ὀρώντες Oberdick. Alii ἐσο-
 ρῶντες sine idonea causa eiciunt. βότον κακόχαρι Hermann. βόσκημ' ἀπόχαρι
 Heimsoeth. βοτὸν παράκοπον Lincke. ἐσορῶντι Tournier. 548 τὰν μὲν...
 τὰν δ' αὖ M. τὰ δ' αὖ prima Guelferbytani manus. τὰ δ' αὖ Hermann. Praestat
 τὰ μὲν...τὰ δ' αὖ. Idem nuper vidit Paley. 549 δὲ θαμβοῦν M, corr. Turnebus.
 550 τόδε M, corr. Stephanus. δὴ τις M. Recte scholiasta "ὥς ἐν ἐρωτήσῃ".
 553 Ζεὺς αἰῶνος κρέων (in marg. κραινων sec. man.) M. δι' αἰῶνος Hermann, qui
 lacunam, quae sequitur, explevit his verbis πράκτωρ τῶνδ' ἐφάνη Ζεὺς. Locus
 aperte mutilus est. Cum inter se saepius confunderentur Z et T, e ΤΥΡ ΑΝ-
 ΝΕΙΑC factum est ΖΕΥC ΑΙΩΝΟC, oculis librarii in proximum versum
 aberrantibus. Quo facto, fieri non potuit quin omitteretur versus iterum a verbo
 Ζεὺς incipiens. Hic autem versus sescentis modis suppleri potest, e.g. Ζεὺς λύσσαν

θενος (of the Sphinx: Eur. Phoen. 1023),
 μιξοβάρβαρος. The opposite is found Eur.
 Ion 1161 φῶς μιξόθῃρ. On the question
 of the shape of the metamorphosed Io see
 note on Δίον πόρτιν v. 42.

548. τὰ μὲν...τὰ δ' αὖ. The MS. read-
 ing τὰν μὲν...τὰν δ' αὖ is almost impos-
 sible, for these reasons, (1) there is no
 feminine noun nearer than ὄψιν, while
 these words depend on ἐσορῶντες and refer
 to βοτὸν μιξόμβροτον; (2) τὰν μὲν...τὰν δὲ
 should refer to two persons, not two parts
 of a person; (3) the genitives βοός γυ-
 ναικός would have no construction, and it
 would be necessary to read τὰν μὲν βοῦν,
 τὰν δ' αὖ γυναικα. These difficulties are
 removed by accepting the hint of Guelf.
 τὰ δ' αὖ. With βοτὸν...τὰ μὲν...we have
 a structure of the whole and the part:
 "seeing a weird creature (that is, seeing)
 some parts those of a cow, some again
 those of a woman". This might be
 otherwise expressed τὰ μὲν βοῦν, τὰ δ' αὖ
 γυναικα, but the text is equally good
 Greek; cf. Pindar P. II. 48 ἀμφοτέροις
 ὁμοῖα τοκεῦσι, τὰ ματρώθεν μὲν κάτω, τὰ δ'
 ὑπερθε πατρός. The neuters should not

be pressed to signify ἄρθρα or μέλη, for
 the human part may not be represented
 in limbs, but in actions and behaviour.

554. Some words have been lost which
 should correspond to v. 562. The MS.
 reading Ζεὺς αἰῶνος κρέων ἀπαύστου is
 generally suspected. Hermann, believing
 Ζεὺς to belong to the lost verse, reads δι'
 αἰῶνος κ.τ.λ. and fills the lacuna with
 πράκτωρ τῶνδ' ἐφάνη Ζεὺς. But inasmuch
 as almost immediately (v. 561) we have
 in a more appropriate context δι' αἰῶνος,
 and inasmuch as αἰῶνος κρέων is not a very
 intelligible (or here apposite) expression,
 the flaw may be looked for in ΖΕΥCΑΙΩ-
 ΝΟC as a whole. For the sense we re-
 quire something which shall signify the
 power of Zeus (v. inf. 565 &c.) "Zeus
 alone is superior to Hera". The greatest
 probability in the case of lacunae is that
 the lost lines began with words or forms
 in some measure resembling words or
 forms at the beginning of adjacent lines.
 If here the copyist, deceived by some such
 resemblance, took Ζεὺς as the beginning of
 the present line, whereas it rightly belonged
 to the next, when he came to the next he

Διὸς δ' ἀπημάντω σθένει

555

καὶ θέλαις ἐπιπνοίαις

παύεται, δακρύων δ' ἀπο-

στάζει πένθιμον αἰδῶ.

λαβοῦσα δ' ἔρμα Δῖον ἀψευδεὶ λόγῳ

(580)

γέλνατο παῖδ' ἀμεμφῇ,

560

δι' αἰῶνος μακροῦ πάνολβον.

ἀντ. δ'.

καταθέλγει. 555 βία δ' ἀπημάντω σθένει M. Διὸς δ' Schuetz. δῶα δ' Hermann. χερὸς δ' Wecklein. βίας ἀπημάντω Paley. βία... χερὸς H. Voss. Mihi arridet θιγᾶς. 556 καὶ Διὸς περιπνοίαις metri causa Oberdick. At sibi providerit metrum, nam si in hoc carmine syllabae longae longam brevi brevem reddere conaberis, Aeschylum de integro scribes. 557 ψάεται Būrges. παύεται... ἀποστάζειν vix Graece J. H. Schmidt. ἀποσχάζει Hermann. 559 θρέμμα Weidner. δ' ἔρμος Hartung. Proverbium est. Vide adnot. ἀτρεκεῖ Heimsoeth,

would probably omit it under the impression that he had already copied it: see crit. note. τυραννεία expresses the absolute power of Zeus, and with ἀπαύστου recalls e.g. Dem. Lept. 478 ἡγοῦντο γὰρ οὐ μικρὰν τυραννίδα καὶ τοῦτον πεπαυκέναι. Hdt. I. 123 ἀνέπειθε... ὥς χρὴ Κῆρον προστησαμένους τὸν Ἀστυαγέα παῦσαι τῆς βασιληΐης, &c. The τυραννίς of Zeus differs from the hated τυραννίδες of Greece in being οὐ πανστέα, both in fact and in right.

555. Hermann's δῶα δ', besides being open to Paley's objection that the Greeks said δῶας παύεται τις rather than δῶα παύεται τινι, leaves an obvious want. After the mention of Zeus in v. 554, either κείνου or Διὸς is required to take up and emphasise the fact that it was Zeus who wrought the cure. Διὸς δ' of Schütz supplies the necessary word. ἀπημάντω σθένει is a kind of oxymoron (cf. v. 1035 εὐμενέϊ βίᾳ), with a reference to the βία of a lover who βιάζεται the loved object. Cf. Prom. V. 848

ἐνταῦθα δὴ σε Zeus τίθησιν ἔμφρονα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον.

557. παύεται i.e. τῶν ὀδυνῶν (= ἀναπαύεται). The expression ἀποστάζει πένθιμον αἰδῶ δακρύων strikes one as the nearest approach to a prettiness to be

found in Aeschylus, though it does not equal the concettism of the late writer Musaeus (Hero and Leander, 173) αἰδοῦς ὑγρὸν ἔρευθος ἀποστάζουσα προσώπου. If it be sound, it must mean that, returned to consciousness (ἐμφρῶν τεθείσα P. V. 848), she lets fall tears (which she could not shed while in her distraught condition), tears prompted by *shame* and *grief* at what she has undergone (ἐννοοῦσα δ πέπονθεν Schol.). πένθιμον αἰδῶ thus = "the shame which looks back with grief on the past". It may seem gothic to suggest that after all Aeschylus wrote ἰδρῶ, a word used of "drops", not only of sweat, but of myrrh, gum, grape-juice &c. (where we speak of "tears"). Impressions are of course not safe to be trusted, but the "sorrowing shame of tears" impresses one as of a later birth than the poetry of Aeschylus.

559. ἔρμα: τὸ βάρος Schol. "Ballast" of a ship. βάρος is used of unborn children, Cho. 992. With λαβοῦσα cf. ἐν γαστρὶ λαβεῖν (Aristot. H. A. IX. 50) of conception. Pindar (P. III. 16) puts it more literally φέρουσα σπέρμα θεοῦ καθάρων.

Δῖον ἀψευδεὶ λόγῳ: καθὼς ἡ φήμη βούλεται Schol. rightly. There must have been some proverbial use of Δῖον ἔρμα, probably of lucky ships.

ἔνθεν πᾶσα βοᾷ χθῶν

φυσίζοος "Γένος τόδε

Ζηνός ἐστιν ἀληθῶς.

(585)

τίς γὰρ ἂν κατέπαυσεν "Η-

565

ρας νόσους ἐπιβούλους;

Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων

ἔξοχά που κυρήσais."

τίν' ἂν θεῶν ἐνδικωτέροισιν

στρ. ε'. (590)

ἀψυθεῖ Weil, ἀψεγεί Oberdick "puri" istius senarii causa. 562 Qu. ἀνθ' ὧν? 563 φυσίζοον M. φυσίζωος Stanley. φυσιζόου Schuetz. γ' ἔρνος Weil. τὸ δὲ M, corr. Porson. τοῦ Turnebus. 566 μόγους Oberdick. δόλους Naber. ἐπιβούλου Schuetz. 567 Διὸς τόδ' ἔργον καὶ τόδ' ἂν γένος λέγων ἐξ Ἐπάφου κυρήσais M. Videor mihi locum emendasse: vide inf. ἐξ ἐπαφῶν Bothe.

563. φυσίζοος, commonly used with αἶα or γῆ, and for this reason, and because viewed in connection with vv. 565—568 φυσίζοον can have no point with γένος, it seems best to accept Stanley's correction. χθῶν φυσίζοος = Διὸν πάμβοτον ἄλσος (v. 537) = Egypt.

566. νόσους ἐπιβούλους i.e. ἐπιβεβουλευμένας. νόσος is a general word for mischiefs or diseases of both mind and body. Pers. 750 νόσος φρενῶν, Soph. Aj. 59 μανιάσιν νόσοις.

In Soph. Ant. 421 the τυφῶς is a θεία νόσος.

567 sqq. The crux of this passage lies in the question where the quotation ends. The impression of rhythm is that it closes with the close of the antistrophe. If we read ἐξ Ἐπάφου we are met with great difficulties. (1) If κυρήσais be the end of the quotation, τόδ' ἔργον will mean the cessation of Hera's hostility, τόδε γένος will be Epaphus, and ἐξ Ἐπάφου therefore meaningless. (2) If ἐπιβούλους end the quotation, Διὸς τόδ' ἔργον will be a remark of the Chorus and τόδε γένος will = ἡμᾶς. The rest must be explained with the Scholiast καὶ τὸ γένος ἡμῶν ἐξ Ἐπάφου λέγων εἶναι τῆς ἀληθείας κυρήσεις καὶ οὐ ψεύσει. But to whom is the remark addressed? To an imaginary listener? Such an address is highly unlikely here, and there is little point in saying "our

race is from Epaphus", when ἐκ Διὸς is rather what they felt and meant. εἶναι too can scarcely be omitted. It is possible to conceive of them saying καὶ τόδε γένος λέγων εἶναι ἐξ ἐκείνου τοῦ υἱοῦ τοῦ Διὸς κυρήσειεν ἂν τις, but ἐξ Ἐπάφου (without having said that the son of Zeus was so called) does not give the same force. (3) To make the quotation end at ἀληθῶς is to deprive the emphatic ἀληθῶς of the argument which supports it in the following question, which would be very abrupt if spoken by the Danaids themselves. Moreover the same objections would lie to ἐξ Ἐπάφου. It is much better to understand that vv. 567, 568 contain a further remark of one Egyptian to another. The 2nd pers. is then quite natural. Removing the punctuation after ἔργον and taking γένος τόδε of Epaphus (as in v. 563), we find all clear except ἐξ Ἐπάφου; which is an error for ἔξοχά που by a mis-division ἐξ οχαπου.

ἔξοχα κυρήσαι is to hit the mark like an ἄκρος τοξότης (Ag. 628). που is well suited to the imaginary conversation of neighbour with neighbour. ἔξοχος occurs P. V. 459, Ag. 1622. κυρήσais (sc. τοῦ σκοποῦ) with participle cf. Cho. 418 τί δ' ἂν πάντες τύχοιμεν, Ag. 1233 &c.

569. ἐνδικωτέροισιν ἐπ' ἔργοις, "to the performance of deeds which have a greater claim upon him". "Non sunt

κεκλοίμαν εὐλόγως ἐπ' ἔργοις; 570
 <εἰ γὰρ> πατήρ φυτουργὸς αὐτόχειρ, ἀναξ.
 γενοῦ παλαιόφρων, μέγας
 τέκτων, τὸ πᾶν μάκαρ οὔριε Ζεῦ.
 ὑπ' ἀρχᾶς δ' οὔτινος θοάζων ἀντ. ε'. (595)

569 τίν' οὖν θ. ἐνδικωτέως ἂν Hartung. 571—572 πατήρ φ. α. ἀναξ γένους
 παλαιόφρων κ.τ.λ. M. Deficit unus senarii pes. Vulgo putant aliquid, quod — —
 valeat, ante πατήρ excidisse. Supplet εὔτε γε Hermann, ἔστι δὲ Schwerdt, αὐτὸς δὲ
 Heimsoeth. Quoniam autem non necesse est syllabatim inter se respondeant
 senarii, multa sunt quae et ante πατήρ et ubicunque vis in versu interponere liceat.
 Itaque αὐτὸς post φυτουργὸς H. Voss. βροτῶν (melius, opinor, θεῶν) post ἀναξ
 Heath. Intellego equidem quid sit πατήρ γένους; non intellego quid sit ἀναξ γένους.
 Vocativus est ἀναξ, et secundam personam requirimus. Inter ΕΡΓΟΙC et ΠΑΤΗΡ
 excidisse videtur ΕΙΓΑΡ vel CYΓΑΡ. Erat tamen qui de εἰ γὰρ φυτουργὸς (adsc.
 gloss. πατήρ) αὐτοχειρῶναξ γένους cogitabat. 572 γένους M. Quare s deleverim,
 vide adnot. τελειόφρων Hartung. 573 τὸ πᾶν μῆχαρ οὔριος Ζεὺς M. Corrigitur
 enisus sum. τὸ πάντων Paley. τροπᾶν Verrall. 574 ἀρχᾶς M. ὑπαρχος

iustius facta, sed quae iustiore auctoris
 merito invocandi causam praebeant”
 (Weil), i.e. ἔργοις ἃ τις ἐνδικωτέως ἂν
 ποιῶν. See Liddell and Scott ἐπὶ B.
 III. 2.

571. See critical note. It should be
 noted, as a help to restoration, that the
 passage is a recapitulation of the opening
 lines vv. 503—514.

πατήρ φυτουργὸς intentionally pleo-
 nastic or reiterative. So (but less vigor-
 ously) Soph. O. T. 1482. Euripides uses
 (Tro. 481, I. A. 949) φυτουργὸς alone =
 πατήρ.

αὐτόχειρ, ὁ τῇ ἑαυτοῦ χειρὶ θεραπεύσας
 τὴν ἴω Schol. If he had said κύσας (“im-
 pregnated”) he would have been nearer
 the mark. αὐτόχειρ is to be joined with
 φυτουργὸς, since it cannot stand alone as
 coordinate with πατήρ, φυτ., τέκτων. It
 is necessarily a qualifying word, and is
 (except in the derived sense “murderer”)
 coupled with verbs (τίνες ὠκοδόμησαν;
 ὄρνιθες αὐτόχειρες Ar. Av. 1132) or geni-
 tives (αὐτόχειρ τῆς ἀσελγείας Dem. 524);
 so εἰ φυτουργὸς here = ἐφύτευσας.

572. γένους MSS., παλαιόφρων, how-
 ever, is altogether perplexing if taken as
 an epithet with μέγας τέκτων. In Eum.

838 ἐμὲ παθεῖν τάδε, φεῦ, ἐμὲ παλαιόφρονα,
 the meaning of the adjective is not at all
 clear and the article is sadly missed. But
 γενοῦ πολυμνήστωρ (sup. v. 514) seems to
 be repeated here, so that if γένους be cor-
 rected to γενοῦ, παλαιόφρων = πολυμνή-
 στωρ, through the meaning φρόνησον τὰ
 πάλοι (γεγεννημένα).

573. τὸ πᾶν μάκαρ οὔριε Ζεῦ, an echo
 of the opening μακάρων μακάρατε... ὀλβιε
 Ζεῦ (vv. 503—505). τὸ πᾶν μάκαρ =
 πάντως μάκαρ, πάνολβε. The μῆχαρ of
 MSS. is probably due to the illusion that a
 neuter noun must follow τὸ πᾶν. Unfor-
 tunately the antistrophe is corrupt in the
 same place, though it may be almost cer-
 tainly restored without any reference to
 the metrical question here. Paley for-
 merly explained τὸ πᾶν μῆχαρ οὔριος as =
 ὁ πᾶσαν μηχανὴν οὐρίζων. But though
 οὔριος may have this verbal force (cf.
 ἄπορα πόριμος P. V. 904), it would surely
 be necessary to read ὁ and not τὸ. The
 Scholiast gives ἡ πάντων μηχανή, taking
 τὸ πᾶν μῆχαρ as in apposition to οὔριος
 Ζεὺς.

574. θοάζων, καθήμενος Schol. Cf.
 Soph. O. T. 2 τίνας ποθ' ἔδρας τάσδε μοι
 θοάζετε; Connected with θάσσειν, θόωκος,

τὸ μείον κρείσσόνων κρατύνεις·
οὔτινος ἄνωθεν ἡμένου σέβει κράτη.
πάρεστι δ' ἔργον ὡς ἔπος
σπεύσαι τι τῶν λόχιος φέρει φρήν.

575

ΔΑ. θαρσεῖτε, παῖδες· εὐ τὰ τῶν ἐγχωρίων

(600).

Elmsley. Deinde θεάζων Bothe. 575 κρείσσον ὦν M, corr. Turnebus. τί μείον ...κρατύνεις; Burges. κρατύνει M, corr. Schuetz. κρατύνειν Hermann. ταχύνων Heimsoeth. 576 οὔτινος M, in ὅστινος mutatum. οὔτινος Robortellus. τίνος δ' Bamberger. ἡμέν οὐ M, corr. Turnebus. σέβει κάτω M, corr. H. Voss. κράτος Heath. κότον Bothe. 578 σπεύσαι M. στεύται Wecklein. δούλιος M. Vide adnot. ΛΟΧΟΣ et ΔΟΛΟΣ inter se satis saepe confunduntur. τί τῶνδ' οὐ Διὸς Paleio approbavit Oberdick. βούλιος Auratus, οὔλιος Stanley, δαύλιος Abresch, αἰολος Schuetz. 579—580 Vulgo post ἐγχωρίων interpungunt. Deinde δήμῳ Butler. Sine inter-

and the gradation θαF(θοF) θυ. The other meaning "hasten" (θοός) would be possible (though less good), if it were not for the very distinct *v.* 576.

575. τὸ μείον κρείσσόνων, possessive, not comparative, genitive. τὸ μείον is cognate acc. = τὸ μείον κράτος: "thou holdest not the inferior powers (belonging to *i.e.*) deputed by superiors". He is no ὑπαρχος or satrap, but is himself βασιλεὺς βασιλέων, ἀναξ ἀνάκτων, τελέων τελειότατον κράτος (*v.* 503).

576. The objection to κάτω lies, not in the construction (for the genitive absolute is easy), but in the adverbs ἄνωθεν κάτω. The reference is from below upwards, ἄνω κάτωθεν, not vice versa. If anything be made to proceed ἄνωθεν it is *κότης* (hence *κότον* Bothe) or *κράτη* (Voss). It is Greek to say οὔτις ἄνωθεν ἡμενος κράτη σοι ἀποδείκνυσι, *κότον σοι φέρει* &c., but not Greek to say οὔτινα ἄνωθεν ἡμενον φοβεῖ κάτω. In the one case the action descends, in the other it ascends. So one may say οἱ ἐκ τῆς πόλεως λίθους ἔβαλλον but not τοὺς ἐκ τῆς πόλεως λίθους ἔβαλλον. The tautology too in ἄνωθεν... κάτω is weak. By reading *κράτη* with Voss, the whole becomes οὔτινα ἄνωθεν κρατοῦντα σέβει.

577. ἔργον ὡς ἔπος, "deed or word alike". Cf. Herod. III. 135 ταῦτα εἶπε,

καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίησε. Paley quotes Apoll. Rhod. IV. 103 ἐνθ' ἔπος ἡδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισι, but he translates "action is as prompt as speech to execute anything", taking ἔργον ὡς ἔπος as subject to *πάρεστι* and τι as object to *σπεύσαι*. Rather *πάρεστι* (= *licet* *iñi*) *σπεύσαι ἔργον τι ὡς ἔπος*.

578. *λόχιος* is adopted here with some confidence. *δούλιος* of MSS. has been variously altered, but no suggestion has given much force either to the adjective or to *φέρει*. *φρήν* is the *mens gravida* of Zeus, which is about to give birth to a word or deed. *φέρει* = "carries in the womb", or else "gives birth to". In the former sense we have II. VI. 58 ὄντινα γαστέρι μήτηρ...φέρει, and in the latter it is common. Instead of the *λοχίης* ἐκ *νηδὺς* of Apoll. Rhod. IV. 756 the action comes here *λοχίας* ἐκ *φρενός*. As for the corruption, *Λοχιος* first became *Δολιος*, thence *δούλιος*. The former part of the corruption was frequent. Cf. Rhos. 16 μὴν τις λόχος (al. δόλος) ἐκ νυκτῶν; *ibid.* 93 μὴν τις πολεμίων ἀγγέλλεται δόλος κρυφαῖος; (where two MSS. give *λόχος*).

579. Some editors punctuate at *ἐγχωρίων*. Hermann imagines a lacuna. But the construction is εὐ δέδοκται τὰ παντελὴ δήμου-ψηφίσματα τῶν ἐγχωρίων:

δήμου δέδοκται παντέλῃ ψηφίσματα.

580

ΧΟ. ὦ χαῖρε, πρέσβυ, φίλτατ' ἀγγέλων ἐμοί.

ἐν εἰπὲ δ' ἡμῖν ποῖ κεκύρωται τέλος;

δήμου κρατοῦσα χεὶρ τί δρᾶν πληθύνεται;

punctione ἤδη pro δήμου Schwerdt, λαῶν Heimsoeth. 581 ἀγγέλλων sec. man. in M. ἀγγέλων prima man. et Guelf. 582 ἐνόςπερ ἡμῖν ποι κεκύρωται M. Robertelli ἐνίσπε δ' ἡμῖν ποι κεκύρωται recipiunt plerique. Melius ἐν εἰπὲ δ' Turnebus. ἐνεπε δ' ἡμῖν cod. Guelf. 583 χειροπληθύνεται M. χεῖρ ὅπη Dobree. χεῖρ θ' ὅπη Dindorf: at quis umquam τε ita positum vidit? χεῖρ ὅπως Turnebus. ὅποι Victorius. ὅθεν Schwerdt. ὅπερ Hermann (potuit ὅτι πλη...). ὅση Paley. Scripsi χεῖρ (ΤΙΔΡΑΝ)ΠΛ...; vide adnot. πληθύνεται cum Hermannō praeferunt non-

"In our favour have been resolved the complete (and final) *popular resolutions* (i.e. resolutions of the people in *δήμος* assembled) of the natives". παντέλῃ i.e. they need no further *κύρωσις*. Aeschylus seems to conceive of Argos as under a limited monarch, with a senate (v. inf. 678 &c.) and an *ἐκκλησία* which turns royal or senatorial *προβουλευματα* into law. There is naturally some confusion, as may be seen by a comparison of the passages 343 sqq., 345 sqq., 373 sqq., 497 sqq., 583, 910 &c.

581. The title *πρέσβυ* in the sense "old man" would be abrupt and unpleasant as an address to the Danaids' own father. Though this abruptness is tempered by the more tender vocative expression which follows, it seems necessary to understand *πρέσβυς* as = *πρεσβευτής*. Danaus had been the envoy of his daughters (cf. 459 sqq.), and from v. 498 (καὶ σὸν διδάξων πατέρα ποῖα χρὴ λέγειν) it is clear that he had to plead their cause. *πρεσβευτής* is not a poetical word, *πρέσβεις* is even in prose the ordinary (though not the only) plural in that sense, and the singular *πρέσβυς* = *πρεσβευτής* Ar. Ach. 93 τὸν τε σὸν τοῦ πρέσβευς. A Scholiast on Il. IV. 394 quotes from a poet ὁ πρέσβυς οὔτε τύπτεται οὔθ' ὑβρίζεται. "Hail, envoy, dearest of all envoys".

φίλτατ' ἀγγέλων ἐμοί: ἀγγέλλων also gives good sense, "bringing dearest tidings". But the expression in the text

is one well recognised e.g. Soph. Aj. 14 ὦ φθέγμ' Ἀθάνας φίλτάτης ἐμοὶ θεῶν. El. 1126 ὦ φίλτατον μνημεῖον ἀνθρώπων ἐμοί. Cho. 1049 φίλτατ' ἀνθρώπων πατρί. The emphatic pronoun gives a touch of affectionate fervour.

582. ἐν εἰπὲ δ', a conjecture anticipated by Turnebus. The expression denotes that an expectant person wishes to be satisfied at once as to the main or essential point. The word εἶ has not satisfied the Danaids, and they demand the actual terms of the decision. Danaus proceeds to tell them this in 588 sqq., but inasmuch as in v. 583 they have spoken of a division in voting, he prefaces his statement with the remark that there was *no* division. The poet feels the necessity of omitting the account of all that Danaus and the king had done in the interval of absence. Hence the eager ἐν εἰπὲ put in the mouth of the Danaids. Cf. Soph. Aj. 1140 ἐν σοὶ φράσω· τόνδ' ἐστὶν οὐχὶ θαπτέον. Cic. Sest. III. 8 de Antonio nihil dico *praeter unum*.

ποῖ. Cf. Cho. 528 καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος; Pers. 735, &c. The idea of motion towards an end is felt as much as where it is expressed, e.g. S. c. T. 157 ποῖ δὲ τέλος προβάς ἐπάξει θεός; For the rest, cf. Cho. 874 μάχης γὰρ δὴ κεκύρωται τέλος.

583. *χειροπληθύνεται* may be variously emended (v. crit. note). The reference is plainly to the *χειροτονία* of the ἐκ-

ΔΑ. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως (605)
 ἀλλ' ὥστ' ἀνηβῆσαι με γηραιὰν φρένα— 585
 πανδημίας γὰρ χερσὶ δεξιωνύμοις

nulli. 585 ἀλλ' ὥς τ' ἀνηβῆσαιμι M, corr. Tyrwhitt. γηραιᾷ φρενὶ M et editi.
 Accusativum postulat sensus: vide infra. 586 πανδημία M. πανδημίας H. Voss.

κλησία, which was the more usual form of voting, the ψῆφος proper being only resorted to upon certain special matters. The Scholiast's note πότερον πλείους οἱ συμμαχοῦντες ἡμῖν ἢ ὀλιγοὶ is absurd. Danaus has already told them that the assembly was in their favour. Paley however, from this comment, reads ὅση, making the Chorus put the question "quot manus in maiorem partem sublatae sint". For our guidance we have Ag. 1370 ταύτην (τὴν γνώμην) ἐπαίνειν πάντοθεν πληθύνομαι, where πληθύνομαι probably does not mean "I am in a majority" but "I am being filled", i.e. the speaker likens himself to a καδίσκος, into which votes are being poured from all sides. The Chorus knew that the decision was in their favour, so that no emendation should aim at asking *which way* the voting went, but *what decision* was come to. The terms of the resolution, though favourable, might be various. ποῖ κεκύρωται τέλος; asks this question; and the present line should either contain (1) a relational clause qualifying τέλος or (2) a question explaining the sense of the former one. If (1) be right, we might read ὅτι πληθύνεται, TI having been lost in II. If (2) be right, we should, from Ag. 1370 (above quoted) and from e.g. Cho. 510 δρᾶν κατάρθωσαι φρενί, look for an infinitive. ΤΙΔρᾶν Πληθύνεται is suggested in the belief that the similarity between ΤΙΔ and ΠΔ was the cause of corruption. This is to be preferred to the former alternative, inasmuch as δρᾶν with emphasis is much in point: "What does it decide to do?"

The analysis of the line is perhaps as follows. κρατοῦσα χεῖρ = οἱ κρατοῦντες τῇ χειροτονίᾳ. Of the hands held up, those

voting on the winning side are collected into χεῖρ κρατοῦσα, those on the losing side into χεῖρ ἡσσωμένη, as if the assembly were personified and had two hands only. The κρατοῦσα χεῖρ would be filled (πληθύνεσθαι), the other not so. This is quite different from the use of χεῖρ (*manus*) in such phrases as Hdt. VII. 20 μεγάλη χειρὶ πλήθεος ("a great band").

As to the forms πληθύνω and πληθύω no distinction (at least in the medio-passive) can fairly be drawn.

585. γηραιὰν φρένα, a correction apparently necessary. Danaus grows young again "in heart", but it is not the aged heart that makes him grow young again, as the dative would imply. It would be possible to say ὥστ' ἀνηβῆσαι με γηθούση φρενί "so that I grew young again *through* joy of heart"; or ὥστ' ἡσθῆναι με ἀνηβώση φρενί "so that I rejoiced *because* my heart grew young again", but if we are to express the part or respect in which the delight or rejuvenation takes place we must say ἡσθῆναι γηραιὰν φρένα, ἀνηβῆσαι γηραιὰν φρένα. Thus infr. v. 753 ἄγγελον δ' οὐ μέμψεται πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί, the dative is one of the instrument or means "an old man, but *made young by* eloquence". Here the only apposite sense is given by the acc. respectus.

586. πανδημία is usually kept and treated as = πανδημίᾳ. But though πανδημία may well enough bear this meaning, and though πανδημία ἐξέρχεσθαι, προπέμπεσθαι, are natural expressions, and πανδημία ψηφίζεσθαι would be equally natural, the combination ἐφριξεν αἰθῆρ πανδημίας

ἔφριξεν αἰθὴρ τόνδε κραινόντων λόγον—
 ἡμᾶς μετοικεῖν τῇσδε γῆς ἐλευθέρους
 κάρρυσιάστους ξὺν τ' ἀσυλία βροτῶν· (610)
 καὶ μήτ' ἐνοίκων μήτ' ἐπηλύδων τινὰ 590
 ἄγειν· ἐὰν δὲ προστιθῇ τὸ καρτερόν,
 τὸν μὴ βοηθήσαντα τῶνδε γαμόρων
 ἄτιμον εἶναι ξὺν φυγῇ δημηλάτῳ.
 τοιάνδ' ἔπειθε ῥῆσιν ἀμφ' ἡμῶν λέγων (615)
 ἀναξ Πελασγῶν, ἰκεσίου Ζηνὸς κότον 595

587 λόγων (superscripto ο) M. 588 μετασχεῖν mera libidine Burges. 589
 καρυσιάστους M. 591 προστεθῇ Hartung. 593 δημηλάτην Steph. Byz. in
 voce δῆμος. δημηλάτον Holstein. 594 ἔπειθεν M. 595 Διὸς cod. Guelf.

stands on a different footing. Though the sense ultimately = πανδημία ἦραν χείρας δεξιωνύμους ὥστε φρῖξαι τὸν αἰθέρα, it is better, in the constant confusion of the inflections -α and -ας, to restore the genitive. πανδημία obviously cannot be joined to κραινόντων.

587. κραινόντων, in apposition to πανδημίας and dependent on χερσί. τόνδε λόγον = hanc regis sententiam. λόγον, as in the phrase προσιθέναι λόγον (= γνώμας προσιθέναι), for the course recommended in a speech.

588. ἡμᾶς μετοικεῖν. The Scholiast says τὸ ἐξῆς, ἔδοξεν ἡμᾶς μετοικεῖν. The infinitive is the ordinary infinitive of ψηφίσματα, and the clause is in a manner quoted (thence τῶνδε v. 592). Otherwise the infinitive might be regarded as exegetical of τόνδε λόγον. Their position would be that of μέτοικοι in the technical Attic sense.

μετοικεῖν γῆς, a construction ἅπαξ λεγ., but analogous to other partitives, with μετέχειν, μεταλαβεῖν &c.

589. κάρρυσιάστους. Cf. sup. 286, 387, 400.

ἀσυλία βροτῶν i.e. ὥστε μὴ συλᾶσθαι ὑπὸ βροτῶν. The genitive is one of "freedom from...". βροτῶν is not idle, but signifies "safe from any man (however strong), though no one can guard

against the gods". "Quod ad hominum vim pertineat".

591. ἄγειν, part of the phrase ἄγειν καὶ φέρειν, and the only part here appropriate, since chattels are not in question. Cf. Hdt. vi. 30; Archiloch. 155.

προστιθῇ, sc. the ἐπηλυς or ἐνοικος in question. The Scholiast should not have supplied τις. In Latin quis is often to be supplied after nemo, but "Ne quis incolarum aut advenarum nos agat, sed si (ita faciet et) vim adhibebit" requires no supplying of quis, nor does the Greek require τις when μὴ has been separated from τινά. προστιθέναι may = (1) "inflict", (2) "employ", (3) "add". Here the two last are combined "go so far as to employ". τὸ καρτερόν, cf. Pr. V. 212, Ar. Ach. 622.

593. ἄτιμον ξὺν φυγῇ. ἀτιμία did not necessarily connote banishment, but only exclusion from the agora, temples, dicasteria and other public places. The defaulter in the present instance would be guilty of both impiety and cowardice, and each of these offences was (at Athens) punishable with ἀτιμία.

594. τοιάνδε ῥῆσιν, i.e. which follows. ἔπειθε imperf. conatus (expressing the gradual working upon them). The verb is probably here used absolutely, with ῥῆσιν dependent on λέγων, though

μέγαν προφωνῶν μήποτ' εἰσόπιν χρόνου
 πόλιν παχῦναι, ξενικὸν ἀστικόν θ' ἅμα
 λέγων διπλοῦν μίσμα πρὸ πόλεως φανέν
 ἀμήχανον βόσκημα πημονῆς πέλειν.

(620)

Ζηνὸς ἱκεσίου Weil. 596 πρόφρων ὦν M, corr. Canter. Pro εἰσόπιν multum arridet ἐς τὸ πᾶν. χρόνῳ Heath. 597 Habet scholiasta γρ. πλατῦναι, quae quidem pessima est lectio. Locum parum intellexerunt editt.; vide adnot. παλῦναι Auratus. Ceterum πόλει Bothe, Weil; πάλιν Scaliger. 598 πρὸς πόλεως Her-

there is rhythmic inducement to construe τοιάνδε ῥῆσιν as cognate accusative with ἐπειθε, a use which in the case of πείθειν is elsewhere apparently confined to neuter pronoun and adjectives, e.g. Soph. O. C. 1442 μὴ πείθ' ἄ μὴ δεῖ, Dem. De F. L. 347 ἔφη ἤκειν πεπεικῶς Φίλιππον ἅπανθ' ὅσα συμφέρεῖ τῇ πόλει. ῥῆσιν is more naturally cognate in Hdt. I. 152 ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς Ἑλλάδος μηδεμίην πόλιν σιναμωρέειν. In the word ῥῆσιν the king is regarded as a professed ῥήτωρ.

596—599. Paley assuredly misunderstands this passage. He translates “warning the people that the dread wrath of Zeus the suppliant-god would never in aftertimes allow the city to thrive”, and explains this use of παχῦναι πόλιν as the “idiom by which anything is said to be done by another who in fact only allows it to be done” (cf. Soph. Aj. 674). To this the obvious answers are (1) that after a *verbum declarandi* οὐποτ' and not μήποτ' should be written, (2) that παχῦναι would rather be the future or παχῦναι ἄν—though no doubt instances of the unqualified aorist may be quoted, (3) that the construction is too involved. Hermann, while losing much of the thought, gives the right construction “edicens ne civitas magnam in futurum tempus Iovis iram augeat”. The verb is *verbum vetandi*: προφωνῶν (αὐτοῖς) μήποτε πόλιν παχῦναι (“that the state should never feed fat”) κότον Ζηνὸς Ἱκεσίου. The wrath of Zeus Hikesios is likened to an insatiable monster.

596. προφωνῶν μήποτ', as in Soph. Aj. 1089 καὶ σοι προφωνῶ τόνδε μὴ θάπτειν, Ibid. 1047 σε φωνῶ τόνδε τὸν νεκρὸν χερσὶν μὴ συγκομίζειν. His own words were μήποτε πόλιν παχυνάτω.

εἰσόπιν χρόνου, ἐῖς τὸν μετέπειτα χρόνον Schol. The word εἰσόπιν appears to be ἅπαξ λεγ., but ἐξόπιν occurs Ag. 115; μετόπιν Soph. Phil. 1189, and κατόπιν is common. The genitive is of reference: “hereafter in regard to time”, and belongs to the category of καλῶς παράπλου κεῖσθαι (Thuc. I. 36), χαλεπὸν τοῦ βίου (Plat. Rep. 328 E), εὖ ἤκειν βίου &c.

“If you reject these suppliants now” says the king “be sure that *in time to come* you will pay the penalty”.

597. παχῦναι, viz. πημοναῖσι (v. 599). Shakspeare’s “I will feed fat the ancient grudge I bear him”. Pind. P. II. 55 εἶδον Ἀρχιλοχον βαρυλόγοις ἔχθεσιν πιαυόμενον. “The feeding fat” intended is by satisfying its appetite for revenge. The abundant penalties paid by the sufferer are the food of the κότος. The Scholiast’s alternative reading πλατῦναι is a late word and absolutely worthless in the context.

ξενικὸν ἀστικόν θ' ἅμα, because Danaus and his daughters were both ξένοι (under the protection of Zeus ξένιος), and also ἀστοὶ by reception and συγγενεῖς by descent. Plat. Legg. 730 A ξενικῶν δ' αὖ καὶ ἐπιχωρίων ἀμαρτημάτων τὸ περὶ τοὺς ἱκέτας μέγιστον γίγνεται ἀμάρτημα.

598. πρὸ πόλεως. It is hard to understand the πρὸς πόλεως of Hermann and Paley. The latter’s explanation is by a

τοιαύτ' ἀκούων χερσὶν Ἀργεῖος λεῶς
ἔκραν' ἄνευ κλητῆρος ὥς εἶναι τάδε.

600

δημηγόρους δὴ 'καμψεν εὐπιθεῖς στροφὰς

mann, Paley, Weil, quibus infra in adnot. repugnatur. 599 ἀμηχανον Stanley. βοι ἔκλαναν εὐκλήτορος M, corr. Turnebus. ὦδ' εἶναι Martin. 602—603 δημηγόρους δ' ἤκουσεν εὐπιθεῖς (postea εὐπειθεῖς) στροφὰς | δῆμος Πελασγῶν M. Manifestum est illud δῆμος e prioris versus initio factum esse, et inter se opponi *oratore* (Pelasgum) et *auctorem* (Iovem). Itaque ἀναξ Πελασγῶν Meineke, ἀγὼς Heimsoeth. Eiusdem modi sunt ταγὼς, πρόμος. Pro δ' ἤκουσεν scripsi δὴ 'καμψεν, quod verbum

metaphor from a pestilence or a hostile army approaching, and he compares *e.g.* Thuc. I. 62 ἐστρατοπεδεύοντο πρὸς Ὀλύμπου. Hermann briefly says of the text "id hic nihili est". On the contrary it is πρὸς πόλεως which is "nihili". πρὸς with genit. never implies motion towards or position *before*, but the point *from whose direction* a thing is contemplated. Persons at a distance from a city, speaking of a camp before the city, might, in defining the position of that camp relatively to themselves, say it was πρὸς πόλεως ἰδρυμένον. So a monster appearing on that side which is towards the city might be called πρὸς πόλεως φανέν. But the inhabitants of the city itself would speak of such a camp or monster as πρὸ πόλεως ἰδρυμένον, φανέν, and would use πρὸς of the *side* of the city towards which the thing lay, *e.g.* πρὸς θαλάσσης, πρὸς ἀγρῶν φανέν &c. The construction here is the same as in Il. VIII. 561 πύρα φαίνετο Ἰλιῷθι πρὸ, Aeschin. De F. L. 47 πρὸ τῶν ὀφθαλμῶν προφαίνεσθαι.

A monster such as the Sphinx before Thebes, the Python before Delphi, the sea-monster before Troy, and the dragons generally of antiquity, is the βόσκημα conceived of.

599. βόσκημα πημονῆς, "a thing to be fed on suffering". Hermann says "insanabile nutrimentum malorum fore": but βόσκημα is a beast which is being fed, not the food which fattens another, except in the sense in which a fattened calf is both the thing fed and prospectively the food of the feeder. In Eum. 302 ἀνάματον

βόσκημα δαιμόνων the sense is "victim", an animal being fed for the sacrifice. An ἀμήχανον βόσκημα is an "impracticable (*i.e.* insatiable)" animal of the kind, whose appetite for πημονή is inexhaustible. Cf. Plat. Rep. 584 B ἀμήχανος τὸ μέγεθος, Apol. 41 C ἀμήχανον εὐδαιμονίας, and such phrases as ἀμήχανον ὄσον. With βόσκημα πημονῆς *i.e.* δ βόσκεται πημονῇ cf. S. c. T. 244 τοῦτ' γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν, Cho. 26 ἰνυμοῖσι βόσκεται κέαρ.

601. ἄνευ κλητῆρος: πρὶν εἰπεῖν τὸν κήρυκα, "ἀράτω τὰς χεῖρας ὅτ' αὐτὰ δοκεῖ" Schol. This was the formula of the ecclesia. The crier was properly called κήρυξ. Homer (Il. xxiv. 577) combines the words κήρυκα καλήτορα. The people were too eager and unanimous to await the call to vote.

602—603. The restoration given in the text offers an original form from which the traditional text may well have been derived. If in δηκαμψεν the δ' was separated as the particle (a natural process), ηκαμψεν (aided by the apparent sense of the context) would be liable to pass into ἤκουσεν as the nearest intelligible word. From the beginning of v. 602 the beginning of v. 603 was corrupted into δῆμος. This may or may not have been due to the fact of the former line having ΔΗ and the latter ΑΝ as the opening letters. The sense required is certainly an antithesis between the work of the king and that of the deity. Paley, keeping the text of M, finds the following opposition: "it was the people that heard

ἄναξ Πελασγῶν, Ζεὺς δ' ἐπέκρανεν τέλος.

ΧΟ. ἄγε δὴ, λέξωμεν ἐπ' Ἀργείοις
εὐχὰς ἀγαθὰς ἀγαθῶν ποινάς.
Ζεὺς δ' ἐφορεύει ξένιος ξενίου
στόματος τιμὰς ἐπ' ἀληθείᾳ
τέρμον' ἄμεμπτον προσαπαντᾶν.

(625)

605

in hoc genere proprium est; vide adnot. Minus bene possis δὴ 'ξεῦρεν. δ' ἔλυσεν Meineke, Hermann, Heimsoeth. Ceterum *συνηγόρους* Geel pro *δημηγόρους*. 603 ἐπικράναι Dindorf: recepit Weil. 604 λέξομεν M, corr. Turnebus. 606 ἐφο-

the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour". But this is manifestly only a verbal and not a real antithesis. Rather the poet means that the outward and audible persuasion came from Pelasgus, the inward and spiritual from Zeus. Hermann's ἔλυσεν *στροφὰς*, *solvit contionem*, is scarcely worth serious refutation. *στροφὰς* joined with *δημηγόρους* and *εὐπιθεῖς* could not possibly mean anything but "turns of oratory". The metaphor is from the twists and turns of wrestling. Cf. Ar. Ran. 775 οἱ δ' ἀκροώμενοι | τῶν ἀντιλογιῶν καὶ λυγισμῶν καὶ στροφῶν | ὑπερεμάνησαν, Eccl. 1025, Plato Rep. 405 C πᾶσας στροφὰς στρέφεισθαι. *Στροφή* is similarly used in post-Augustan Latin. *καμπή* is also a rhetorical term, and *κατακάμπτειν στροφὰς* (Ar. Thesm. 68) is used of music. For *κάμπτειν* in rhetoric, cf. Pherec. Χειρ. 1. 15 κάμπτων με καὶ στρέφων ὄλην | διέφθορεν, Ar. Thesm. 53 κάμπτειν νέας ἀψίδας ἐπῶν.

δὴ, a proper introduction to the antithesis: "it is true". Aeschylus no doubt had a contempt for democratic rhetoric.

604—608. The anapaestic prooemium serves the purpose of getting the Chorus into their proper places for the ensuing lyrical movements. At v. 609 the prayer proper begins.

604. ἄγε δὴ. Cf. Eum. 307 ἄγε δὴ καὶ χορὸν ἄψωμεν, Pers. 140 ἀλλ' ἄγε, Πέρσαι, θώμεθα.

ἐπ' Ἀργείοις. Cf. Bion I. 81 κελρε-

σθαι χαίτας ἐπ' Ἀδώνιδι. The notion is of an object *over which* a prayer or offering is made. Otherwise, but less well, ἐπὶ cum dat. might be compared with its use in *hostile* demonstrations, e.g. Ag. 1400 (κομπάξειν ἐπὶ): S. c. T. 483 (ὑπέρ-*ραυχα* βάζειν ἐπὶ).

605. *ποινὰς*, rare in a good sense. ἀμοιβὰς Schol. Cf. Pind. P. 1. 59 κελα-*δήσαι* ποινὰν τεθρίππων, Nem. 1. 70 καμά-*των* μεγάλων ποινὰς. Inf. 607 it is varied to *τιμὰς*.

607. ἐπ' ἀληθείᾳ, "with truth". Cf. Hes. Theog. 540 δολίῃ ἐπὶ τέχνῃ, &c.

608. The correction given in the text involves the restoration of Ω for O (a corruption more due, however, to pronunciation than to shape), and the addition of N. ΠΡΟΣΑΠΑΝΤΑΝ would naturally suggest the preposition *πρὸς* and its case. Weil's reading comes to the same purpose, but involves much less likely change. He rightly renders "ita ut vota, quibus hospites honoramus, ad exitum evadant integrum", i.e. (ὥστε) ἀπαντᾶν (αὐτὰς) πρὸς τέρμον' ἄμεμπτον. ἀπαντᾶν is common with *πρὸς* and *εἰς*. Plat. Theaet. 144 B, Dem. 543, Aeschin. 82, 21, Isoc. 58 B &c. For the *sense* cf. Ar. Lys. 420 τοιαῦτ ἀπήντηκ' ἐς τοιαυτὰ πράγματα. Bion IV. 7 ἀσχαλῶν ὅκα οἱ τέλος οὐδὲν ἀπάντη. The compound *προσαπαντᾶν* is a frequent variant on *προαπαντᾶν* in MSS. *συναπαντᾶν* is in Aristotle.

νῦν ὅπ' ἐμάν, θεοὶ
διογενεῖς, κλύουτ' εὐ-
κταῖα τέλη χεούσας

στρ. α'. (630)

610

δεύοι H. Voss. 608 ἀμέμπτων πρὸς ἅπαντα M. ἀμεμπτος Guelf. ἀμεμπτον Salvinus; ἀμέμπτως complures. προσαπαντῶν ipse scripsi. τέρμον' ἅπαντῶν πρὸς ἀμεμπτον Weil. πέμπων πρὸς τέρμονα πάντως audacius Paley. τέρμονα νωμῶν πρὸς ἀμεμπτον Wecklein. 609 sqq. De distributione huius cantus vide adnot. Neque hemichoriis neque ζυγοῖς partes suae satis certe reddi possunt. 609 νῦν ὅτε καὶ M. Servant nonnulli dubitanter. corr. Badham. νῦν ἔτι καὶ Heath. νῦν ποτε δὴ H. Voss. εἴ ποτε νῦν Burges. 611 ^{αι} ^Η εὐκτεα γένει M. γένη cod. Guelf. ΤΕΛΗ scripsi. εὐκταῖα γένει plerique; at saltem requireres τῷδε. εὐκταῖ' ἀτενῇ H. L.

609 sqq. With the whole of this beautiful ode one should compare by all means Hesiod. Opp. 225 sqq. It is variously analysed by editors. Paley, Kruse and others divide it between ἡμι-
χόρια, allotting to 'HM. α' and β' the strophes and antistrophes respectively. There is no satisfactory evidence for this distribution, still less for transposing with Oberdick strophe and antistrophe γ'—a transposition based on the desire for a supposed regularity in the order of the sentiments expressed. Westphal gives the following analysis

(a) 609—617: prayer for protection from war.

(b) 618—634: grounds of the prayer.

(c) 635—645: for protection from war and pestilence.

(d) 646—652: for piety.

(e) 653—656: for fruitfulness.

(f) 657—666: for protection from war and pestilence.

(g) 667—672: for fruitfulness.

(h) 673—676: for piety.

(i) Epilogue.

It is vain to look for perfect symmetry in this φιλότιμος εὐχή. An analysis unbiassed by preconceptions of the "Terpandrian nome" will give the following results. There are three main divisions A. 609—634. B. 635—656. C. 657—688. Of these

A contains invocation, prayer against

war, and commendation of the Argive εὐσέβεια.

B contains a prayer (1) against pestilence, (2) against στάσις, (3) against destruction of youth, (4) for old men and good counsels, (5) for piety to Zeus Xenios, (6) for fruitfulness.

C contains a prayer (1) against civil στάσις, (2) against pestilence, (3) for the preservation of youth, (4) for fruitfulness, (5) for pious worship, (6) for old men and good counsels, (7) for fairness to foreigners, (8) for pious worship.

A may therefore fairly be regarded as introductory, but strophe and antist. δ' cannot be marked off as epilogue. In comparing B and C we find (though with a difference of order) a repetition of exactly the same sentiments, but that in C itself there are added (answering to each other) prayers that honours be religiously paid to the gods. It is therefore manifestly impossible (nor is it requisite) to rearrange the sections in such a way as to produce symmetry.

609. The MS. reading νῦν ὅτε καὶ is inappropriate to the context, even if it be intelligible. The Scholiast says ἀντὶ τοῦ εἶποτε, an impossible statement. Such a comment could only be in point in stating an ellipse, if for instance the poet had said simply καὶ νῦν κλύουτ' with εἶποτε πρὶν implied, cf. Soph. O. T. 165 (where the whole is expressed). Dindorf ren-

μήποτε πυρίφατον
 τάνδ' ἀνὰ Πελασγίαν πόλιν
 τὰν ἄχορον βοᾶν
 κτίσαι μάχλον Ἄρη,

(635)

615

Ahrens. 612 πυρέφατον M, corr. Turnebus. 613 τὰν Πελασγίαν πόλιν M. Corrupta est etiam antistrophe. Interciderunt, ut videtur, aliquot litterae. Fuerat ΤΑΝ(ΔΑΝΑ)Π. τάνδε Πελασγίαν eiecto πόλιν Klausen. Sunt qui Πελασγῶν, Πελασγοῦ, Πελασγᾶν scribant. τάνδ' ἄγλιαν πόλιν Badham. 614 τὸν ἄχορον βοᾶν M, corr. Hermann. τὸν ἄκορον βοᾶς ingeniose Kruse. 615 στήσαι Hartung.

ders "*nunc tempus est, ubi*" (apparently according to the analogy of τοῦτ' ἐκεῖνο), and commentators quote S. c. T. 705 νῦν ὅτε σοι παρέστακεν. It is however hard to see what contrast is intended between this time and any other, or what is the purpose of the emphatic καί. Paley quotes Plaut. Rud. 664 Nunc id est quom omnium copiarum viduitas nos tenet. If νῦν ὅτε = *nunc id est cum*, it can only refer (1) to some well-known or proverbial time, (2) to some expected critical time. But this is not the former, nor is it critical so far as the Argives and prayers for good are concerned, however critical the general position of the Danaids may be. Keck's rendering "nunc demum, cum Argivi preces exaudiverint, sic vos quoque, Di &c." would obviously require νῦν ὅτε καὶ ὑμεῖς, θεοί, κλύοιτ'. Moreover μου or ἐμοῦ or an equivalent, e.g. Badham's ἐμὴν, is required to qualify χεούσας. The construction ὅπ' ἐμῇν χεούσης is elegant enough.

610. διογενεῖς. This epithet, when used by Homer of kings, probably implies no more than sovereignty and "divine right". Here it should not be made to mean "born of Zeus", for though this would apply to Phoebus, Artemis, Athena &c., it would not be inclusive enough for a prayer of the following nature. It is the δῖον γένος, not the Δῖον γένος, which is thought of. In S. c. T. 528 Διογενοῦς Ἀμφίονος = "Zeus-begotten", and *ibid.* 127 Pallas is Διογενὲς φιλόμαχον κράτος, and no doubt the mean-

ing "Zeus-born" was as frequent as it was natural. None the less the wider value of the word "of the race of the *deus*" asserts itself in places like the present.

H

611. εὐκταῖα γένει χεούσας of M is supposed to mean εὐχὰς τῷδε τῷ γένει χ., εὐκταῖα being treated as a noun. The unqualified γένει is doubtful enough in itself, but is made more so by the evidence of another reading, H being written over εἰ as a correction. εὐκταῖα is found alone in Soph. Trach. 239

εὐκταῖα φάλων, ἧ ᾽πόμαντείας τινός; but there τέλη stands in the line immediately preceding. From ΓεΝη to ΤεΔη involves only familiar corrections. τέλη = "offerings", cf. Pers. 204 ἀποτρόποισι δαίμοσι | θέλουσα θύσαι πέλανον, ὦν τέλη τάδε, Soph. Trach. 238 τέλη ἐγκαρπα, Eur. Frag. Busir. σμικρὰ χειρὶ θύσαντες τέλη, Eur. Med. 1382 &c. τέλη χέουσα further gives a metaphor from libations. The Danaids offer τέλη which are not ἐγκαρπα but εὐκταῖα: they pour out *choai* which are not *choai* of wine or milk but *choai* of prayer.

612—615. Both this place and the antistrophe are corrupt. The emendation given in the text satisfies the sense and construction of the present passage and also the metre of the restored antistrophe. Construe μήποτε μάχλον Ἄρη (subject) κτίσαι τὰν ἄχορον βοᾶν (object) ἀνὰ τάνδε Πελ. πόλιν πυρίφατον (sc. οὖσαν). To insert a word which may ea-

τὸν ἀρότοις
 θερίζοντα βροτοὺς ἐν ἄλλοις.
 οὐνεκ' ᾧκτισαν ἡμᾶς
 ψῆφον δ' εὐφρον' ἔθεντο. (640)
 αἰδοῦνται δ' ἰκέτας Διός,
 620 ποίμναν τάνδ' ἀμέγαρτον.
 οὐδὲ μετ' ἀρσένων ἀντ. α'.

616—617. ἐν ἀροταῖς θ. β. ἀλωαῖς Schuetz. τὸν ἀρότοις θ. β. ἀμάλλαις Faehse. τὸν ἀρότους θ. βροτῶν ἐναλμοὺς Tournier. ἐναλμοὺς Lachmann. ἐνόπλοις Burges. Vulgatum explicavi. 618 ᾧκτισαν (superscripto ι) M. ᾧκτισεν scholio deceptus Paley. Nil est cur in οὐνεκ' et ᾧζονται offendamur. 622 οὐδ' ἔνεκ' H. Voss.

sily have fallen out and so clear the construction, is at least as likely a remedy as to read τάνδε, omit πόλιν, and leave a tortuous structure κτίσαι βοᾶν "Ἀρη=βοῇσαι" Ἀρη (with πυρίφατον πόλιν as subject). Hermann says that the oratio recta would give μήποτε ἦδε Πελασγία τὴν ἄχορον βοᾶν κτίσειε (βοῶσα) μάχλον "Ἀρη. Examination shews that constructions of this kind are very rare: when some metrical error is removed in such sentences by the most natural correction, it generally follows that the structure also is simplified. Oberdick, keeping τὸν ἄχορον, makes "Ἀρη the subject and τάνδε Πελασγίαν the object to πυρίφατον κτίσαι, ἄχορον βοᾶν being presumably analogous to βοῇν ἀγαθός.

612. πυρίφατον, proleptically, πυρί ἀναλωθεῖσαν Schol. $\sqrt{\phi\alpha}$ "slay" (= $\sqrt{\theta\epsilon\nu}$ "strike") applied to an inanimate thing as in μυλήφατος. So "water-slain corn" in earlier English.

613. ἀνὰ, S. c. T. 346 κορκορυγαὶ δ' ἂν' ᾄστυ. The shouts are those of the enemy sacking the town, and the cries of the conquered. Cf. Ag. 320 Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρᾳ | οἴμαι βοῇν ἄμικτον ἐν πόλει πρέπειν | καὶ τῶν ἀλόντων καὶ κρατησάντων δῖχα | φθογγὰς ἀκούειν ἔστι συμφωρὰς διπλῆς.

614. τάν, "his wonted". The βοή is ἄχορος (cf. inf. 660) as opposed to the sounds and songs of festivity. The βοή

of the feast is accompanied by the lyre and the dance, the βοή of war by slaughter and tears, cf. Eur. Andr. 1037 πολλὰ δ' ἂν' Ἑλλάνων ἀγορὰς ἀχόρους στοναχὰς μέλποντο δυστάνων τοκέων ἄλοχοι. For βοή of music, II. XVIII. 495 αὐλοὶ φόρμιγγές τε βοῇν ἔχον.

615. μάχλον. The Scholiast seems doubtful as to the meaning in his note τὸν εἰς τοὺς πολέμους κατωφερῇ, ἢ τὸν παλίμβολον. Rather μάχλον="lustful" in a sexual sense (cf. Shakspeare Henry V., the speech before Harfleur), with reference to the outrages of the conquerors upon women. It does not seem possible to transfer it, with Weil, to the meaning "petulanter in pugnarum amorem effusum". Usually the term is applied to women or womanish men e.g. Paris (II. XXIY. 30). But we must admit exceptions, just as we have to allow λάγνος to be sometimes used of women.

617. ἄλλοις is variously explained: (1)=*infaustis, adversis*, on the analogy of ἄλλοις, ἕτερος (see v. 375). This is Hermann's view. There appears to be no trace of this sense before Plutarch, though the adverb ἄλλως is so used: (2)="in aliis quam ubi mei solet" (Ahrens) i.e. "strange": (3) "in other battlefields than this" (Paley): (4)=ἄλλοτρίοις, "alienis" "fields not his own". This gives the best sense. Ares reaps where he has not sowed. ἄλλος=

ψῆφον ἔθεντ' ἀτιμώ-
 σαντες ἔριν γυναικῶν, (645)
 Δῖον ἐπιδόμενοι 625
 πράκτορα τελεσφόρον κότον
 δυσπολέμητον, ὃν
 τίς ἂν δόμος ἔχοι
 ἐπ' ὀρόφων (650)
 μαιίνοντα; βαρὺς δ' ἐφίξει. 630

623 ἀτιμάσαντες Karsten. 624 Possis ὅπν. 626 πράκτορά τε σκοπὸν M,
 quod emendare conatus sum. πράκτορ' ἐπίσκοπον Paley. τε καὶ σκοπὸν Schuetz.
 πράκτορ' αὐτεπίσκοπον Heath. πράκτορ' αἵματος σκοπὸν Butler. πάνσκοπον Hermann.
 πράκτορ' αἵτης κότον Bamberger. 627 δυσπολέμητον ὃν οὐτις ἂν M, corr. Burges.
 δυσπόλεμον τὸν οὐτις Butler. δυσπαλαμῇ τὸν οὐτις Meineke. 628 ἔχοιτ'
 (quidni ἔλοιτ'?) Bergk. ἔχειν (et λαλοῖτο) Martin. ἔχων (et λαλοῖτο) Weil. 629
 ὑπ' ὀρόφων Stanley. ἐπ' ὀρόφῳ Burges. 630 Metaphora offenduntur editt.,

ἀλλότριος in Pind. P. IV. 268 εἰ μόχθον
 ἄλλοις ἀμφέπη δύστανον ἐν τείχεσιν, ἐδὲν
 ἐρημώσασα χώρον.

623. ἀτιμάσαντες ἔριν γ. ἀτιμώ=
 ἀτιμάζω, cf. Cho. 636. To make a thing
 ἀτιμον and to hold it in no honour come
 to the same thing. Compare Eur. Hel.
 455 ὡς ἀνάξι' ἡτιμώμεθα with I. A. 943
 ἀνάξι' ἡτιμασμένη. Xen. Cyr. I. 6. 20
 uses ἀτιμάζω in the legal meaning of
 ἀτιμώ.

624. ἔριν. The Scholiast's τὴν ἡμῶν
 σύστασιν should be taken as a note upon
 this word rather than on ποίμναν above.
 ἔριν=στάσις=partes. Cf. Eum. 311 ὡς
 ἐπινωμῇ στάσις ἀμά, Cho. 114, 458, Ag.
 1117. The "women's quarrel" (or
 "contention") is the women's side of
 the quarrel.

625. All editors except Bamberger
 keep σκοπὸν or some compound of it.
 The Scholiast gives τὸν Δῖος ὀφθαλμὸν τὸν
 πάντα σκοποῦντα, words which certainly
 are no evidence for πάνσκοπον, but which
 simply make the best of the passage.
 It should be noted: (i) that if σκοπὸν=
 "watchman", Δῖον σκοπὸν is no phrase
 for Zeus himself. An attribute, quality,
 part or action of a person may be put,
 with an adjective formed from the name
 of the person, as a way of designating the

person himself, but a noun of the agent
 cannot be so placed. Thus it is good to
 say βίη Ἡρακλεΐη for κρατερὸς Ἡρακλῆς,
 or Δῖος κότος for Ζεὺς κοτέων, but not
 Ἡράκλειος φονεὺς for "Heracles the
 Slayer". So one may use χεῖρ Ἡρα-
 κλεΐα, κάρα Δῖον, γῆρυς Ὀρφέα as peri-
 phrases, but not Δῖος σκοπός: (ii) that
 there is certainly a loss of some syllable
 or syllables: (iii) that τε cannot join two
 such epithets as Δῖον and πράκτορα:
 (iv) that πράκτορα should="ultorem"
 or "exactorem". For these reasons and
 from Aeschylean expressions elsewhere
 it is not too far to seek the correction
 in the text. For κότον with the following
 βαρὺς cf. Eum. 800 μὴ βαρὺν κότον σκῆ-
 ψησθε; and sup. v. 318. For πράκτορα
 with κότον cf. Frag. 257 τοῦ θανόντος ἡ
 Δίκη πράσσει κότον, and μῆνις μάστιγαι
 (v. 137). For τελεσφόρον in this con-
 nection S. c. T. 655 ἀραὶ τελεσφόροι,
 Ag. 700 τελεσιφῶν μῆνις, 1407 μὰ
 τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην | αἶτην
 τ', Ἐρινύν τ', and Soph. Aj. 1390 μνή-
 μων Ἐρινὺς καὶ τελεσφόρος Δίκη.

630. μαιίνοντα. Modern taste may
 object to the metaphor: Aeschylus did
 not. The κότος is an ill-omened bird
 polluting the eaves, and while we are
 apt to be disgusted at the physical filth,

ἄζονται γὰρ ὁμαίμους

Ζηνὸς ἱκτορας ἀγνοῦ.

τοιγάρτοι καθαροῖσι βω-

μοῖς θεοὺς ἀρέσονται.

(655)

τοιγὰρ ὑποσκίων ἐκ

στρ. β'. 635

Graeci non item. Coniecturarum magna messis provenit. μνηλοντα Pauw. κοταλοντα Schuetz, ἐμβάλοντα Butler, λαχαίνοντα Bergk, λαύοντα Hermann, νάλοντα

Meineke. At vide adnot.

632 ἀγνοῦς Schuetz.

633 τοιγάρτοι M.

634 ἐξaréσσονται Meineke.

635 ὑποσκίων M. ἐκουσίων Enger.

the Greeks would rather shudder at the religious defilement. Paley quotes Verg. Aen. III. 216 (of the Harpies) "foedisima ventris proluviis". Hes. Opp. 744 μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν | μή τις ἐφεξομένη κρώξῃ (χρώξῃ) λακέρυζα κορώνῃ. Ar. Av. 1114—1117 may be compared for the μνησκοῖ on statues, which, according to the Scholiast there, are σκεπάσματα, ἅπερ ἐπιτιθέασι ταῖς κεφαλαῖς τῶν ἀνδριάντων διὰ τὸ μὴ ἀποπατεῖν κατ' αὐτῶν τὰ ὄρνεα. The same metaphor in Eum. 177 ἕτερον ἐν κάρῃ μιάστορ' ἐκ κείνου πάσεται.

631. ὁμαίμους, sc. ἐαντῶν. This with ἱκτορας comprehends the relations of v. 597 ξενικὸν ἀστικὸν θ' ἅμα μίασμα. γὰρ, rightly referred by the Scholiast to v. 622.

635. ὑποσκίων. The metaphor (as ποτάσθω shews) is from a bird flying out of a leafy bower. ὑποσκίων is, however, generally taken literally of the mouths of the Danaids shaded by the suppliant boughs. But this is to forget that their boughs are laid down on the πάγος (v. sup. 485 κλάδους μὲν αὐτοῦ λείπε and 486 καὶ δὴ σφε λείπω). They have not taken them up since, and are moving below λευρὸν κατ' ἄλσος. Kruse explains the reference to be to garlands of olive, which he supposes the Danaids to have worn. He quotes Lucr. III. 913 "inumbant ora coronis" (of drinkers at a banquet). Munro however there explains ora=tempora, because he natu-

rally enough thinks it far-fetched to talk of the crowns on the heads shading the faces, still more so of shading the mouth. In any case garlands worn at a banquet have nothing to do with suppliants. Other passages cited are Verg. Aen. VII. 154 'oratores ramis velatos Pal-ladis' and XI. 101 'velati ramis oleae', and it is true that Vergil generally uses velare=coronare. Yet his 'vina coronant' and 'omnia vel medium fiunt mare' give us little confidence in his Greek authority, supposing him to have had any. Eur. (Or. 383) has ἱκέτης ἀφύλλου στόματος ἐξάπτων λιτάς, which Hesychius explains ἀνευ ἱκετηρίας. This corresponds to Soph. O. T. 3 ἱκτηρίους κλάδοισιν ἐξεστεμμένοι (which Jebb renders as =ἱκτηρίους κλάδους ἐξεστεμμένους ἔχοντες, though it might seem as if ἱκτηρίους κλάδους ἐξεστεμμένοι would be the more Greek in that meaning). κλάδοι, like rami, may perhaps be used of twigs small enough for a garland, but θαλλός is the proper word: cf. Hdt. VII. 19 ἐδόκει ἐστεφανῶσθαι ἐλαῖης θαλλῷ. No θαλλοί, στέφη or στέμματα are mentioned in this play: there is no allusion to garlands even where express mention might have been expected (21, 165, 216, 305): and there is no authority but the questionable one of Vergil for wreaths in the case of suppliants at all. Even Vergil's oratores are not suppliants in the same sense as the Danaids.

A better account of ὑποσκίων therefore

στομάτων ποτάσθω
 φιλότιμος εὐχά,
 μήποτε λοιμὸν ἀνδρῶν
 τάνδε πόλιν κενῶσαι, (660)
 μηδ' ἐπιχωρίοις στάσιν 640
 πτώμασιν αἵματίσαι πέδον γᾶς.
 ἥβας δ' ἄνθος ἄδρεπτον
 ἔστω· μηδ' Ἀφροδίτας
 εὐνάτωρ βροτολοιγὸς Ἄ- (665)

638 λοιμὸς M (sed κενῶσαι v. 639). Accus. recte se habere colligere possumus e versibus 641 sqq. 682 sqq. Ob id quoque λοιμὸν scripsi, quod propter litterarum similitudinem accus. στάσιν perfacile ante πτώμασιν perire poterat, nom. στάσις non item. Ceterum λιμὸς Schuetz νεῖκος Keck. 639 τῶνδε M, corr. Faehse. κενῶσαι omnes editt. 640 Deest στάσιν in libris. στάσις supplet Bamberger, ξρις Heath. ἐπιχωρία στάσις Bergk. 641 τᾶς M, corr. Porson. ἀρπεδίσαι Heimsoeth. 643 μὴ ἀφρο-

is "from the covert of my mouth". The mouth is a θάμνος ὑπόσκιος or an ἄντρον ὑπόσκιον, and the metaphor is that stated at the beginning of this note.

637. φιλότιμος, "eager", "emulous", still keeping up the metaphor of the bird, which is to fly with all its might and speed, vying with other prayers to engage the divine attention. φιλότιμος is not φιλόπατρις and cannot = "patriotic" (Paley). Nor can it mean "eager to do honour" as Oberdick would seem to imply.

638. ἀνδρῶν...κενῶσαι, cf. Pers. 730 ἄστν πᾶν κενανδρίαν στένει. *Ibid.* 118 κένανδρον ἄστν.

640. ἐπιχωρίοις, not simply "of natives of the place", but referring to internecine war "of fellow-citizens" (*civium*). The fallen would be ἐπιχώριοι relatively to the slayers, cf. Plat. Legg. 730 A ξενικῶν καὶ ἐπιχωρίων ("against fellow-citizens") ἀμαρτημάτων.

στάσιν rather than ἔριν is to be supplied (v. crit. note). Moreover in v. 662 the corresponding term is βοᾶν ἐνδημον, cf. Pers. 716, Eum. 976 sqq.

641. πτώμασιν. Phrynichus says πτώμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δ'

ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἰκῶν, cf. Eur. Phoen. 1482 πτώματα νεκρῶν τρισσῶν, *ibid.* 1697 Ἑτεοκλέους πτώμα, Ores. 1196, Andr. 653 πεσῆματα νεκρῶν. Rutherford (New Phryn. CCCLI) says there is no necessity here to render πτώμα 'carcase', but it may be translated 'downfall'. Rather both Phrynichus and Aeschylus are right, since the epithet ἐπιχωρίοις serves the purpose of the defining genitive; i.e. though πτώμασιν could not alone = πτώμασιν νεκρῶν, yet πτώμασιν ἐπιχωρίοις (with the context αἵματίσαι) can = πτώμασιν ἐπιχωρίων νεκρῶν. Ἑτεοκλείων πτώμα is no doubt possible for Ἑτεοκλέους πτώμα, if we may trust *Sprachgefühl* at all.

643. Ἀφροδίτας εὐνάτωρ, not an ornate addition: the destructive cruelty of Ares is opposed to the creative kindness of his consort. It is through Aphrodite that "genus omne animantum | concipitur visitque exortum lumina solis" (Lucr. 1. 4), πάντα δ' ἐκ ταύτης ἔφν (Eur. Hipp. 450). She is 'alma Venus' and according to Empedocles even ζείδωρος. Ares on the contrary is βροτολοιγός; he reaps the human crop which Aphrodite sows (v. 617). Cf. Lucr. 1. 31 sqq.

ρης κέρσειεν ἄωτον.
καὶ γεραροῖσι πρεσβυ-
τοδόκοι γενείοις
θυμέλαι πρεπόντων.

645
ἀντ. β'.

δίτας M. Δ ante A omissum supplevit manus recentior. 645 ἄωρον Bothe. 646 πρεσβυτοδόκοι γεμόντων θυμέλαι φλεγόντων M. καὶ διαπρεπέτωσαν τοῖς γέρονσιν αἱ θυμέλαι schol., non legens ille quidem πρεπόντων sed φλεγόντων pro eo ac potuit explicans. Eandem atque ego sententiam requirens προβούλοις pro γεμόντων scribit Hermann, sed pro φλεγόντων temptat φλεόντων, verbum tali sensu nusquam usurpatum. γερόντων Paley. γέμουσαι Kruse. θυμέλαι Κυκλώπων rectam viam ingressus Bergk.

646—648. A very difficult passage. The MS. reading κ. γ. πρ. γεμόντων θ. φλεγόντων evidently contains two imperatives, one or the other being without construction. γεραροῖσι is also left without a substantive, a use for which the doubtful Ag. 722 εὐφιλόπαιδα καὶ γεραροῖς ἐπιχαρτον is not a satisfying support. The Scholiast apparently read the corrupt text, since he gives πληρούσθωσαν (= γεμόντων), and διαπρεπέτωσαν τοῖς γέρονσιν αἱ θυμέλαι (an attempt to explain φλεγόντων). There may have been, as Paley suggests, a variety of readings γερόντων, γεμόντων, πρεπόντων, but this is less probable. There is manifestly a contrast between youth (642—645) and old age. This passage also evidently answers to νυ. 677—682 and refers to the wisdom of aged counsellors. Hermann is probably on the right track when he says that γεμόντων is a gloss on the following verb and has displaced a noun, which he supplies in προβούλοις. This, though good in sense, is not a corruption easy to account for. The reading offered in the text is derived from the following considerations. The poet having written such a sentence, it would perhaps happen that γεμόντων written over πρεπόντων and near γενείοις would thrust out γενείοις through the similarity of the first syllables. θυμέλαι then being understood of altars and γεραροῖσι of offerings, φλεγόντων would supplant πρεπόντων from e.g. Ag. 91 βωμοὶ δώροισι φλέγονται. What are πρεσβυτοδόκοι θυμέλαι? Paley

says "the altar-steps that receive the aged priests". But the age of the priests is little to the point, and it is advisers, not priests, who are wanted (649 τῶς πόλις εὖ νέμοιτο). Mr Morshead has "long may the old crowd to the altars go", but it is questionable whether "old-men-receiving" is an epithet applicable to an altar on which old men do not stand, are not burnt, but *at* which or *before* which they stand. An altar is ἱεροδόκος, θυοδόκος, but scarcely πρεσβυτοδόκος. Inf. 692 ἱκεταδόκου is the place "on which a suppliant stands". A house is ξενοδόκος, but an altar not so. If θυμέλαι were "altars" it might be well to suggest γεραροῖσι πρεσβυτοδοτοῖς; but more probably here it = "seats", and may possibly be connected in a scale θαF θοF θυ with θαάζω and θαάσω. Accepted in this sense θυμέλαι are certain of the piles of prehistoric masonry known as Cyclopean at Mycenae and Argos. Cf. Eur. I. A. 152 σεῖε χαλινούς ἐπὶ Κυκλώπων ἰεὺς θυμέλας, Tro. 1018, I. Taur. 845 ὦ Κυκλωπίδες ἐστίαι, Herc. F. 944 τὰ Κυκλώπων βάθρα. Such masonry was also found at Tiryns, Nauplia &c. Κυκλώπων ἔδος (*teste* Hesychio) was used in the same connection, and it is quite possible that, as in the names of old things old words survive, Κυκλώπων θυμέλαι may originally mean "seats of the Cyclopes", and that Aeschylus in referring to Argos, where some such masonry was well known, uses the word as a semi-proper noun, "the Thymelae". We should

τὼς πόλις εὖ νέμοιτο
 Ζῆνα μὲν εὖ σεβόντων,
 τὸν Ξένιον δ' ὑπερτάτως,
 ὃς πολιῷ νόμῳ αἴσαν ὀρθοῖ.
 τίκτεσθαι δὲ φόρους γᾶς

(670)

650

649 τὼς πόλις M, corr. Robortellus. τοῖς Keck. Qu. εὐνομοῖτο? 650 μέγα σεβόντων M. Vulgo μέγαν post edit. Aldinam. Sententia est "Iovem colentes, sed praecipue Iovem Hospitalem." Idcirco μὲν εὖ scripsi. μέγ' εὖ H. L. Ahrens, Bamberger. 651 ὑπέρτατον M, corr. H. L. Ahrens e scholio. Non tamen legebat scholiasta ὑπερτάτως, sed, cum ὑπέρτατον haberet, id sine dubio idem quod ὑπερτάτως valere censebat. In sequenti versu δς in ὡς mutavit sec. man. Nescio an ad

^{ως} ὑπέρτατον potius pertineret ea correctio. τῶν ξενίων ὑπερστατῶν Weil. 653 δ' ἐφόρους M, corr. Erfurdt. Vide adnot. δὲ κόρους Schwerdt. Ita ἐφόρους servant

have to suppose that these Κυκλώπων βάθρα or θυμέλαι served either as a common λέσχη for old men of Argos, or else officially as a βουλευτήριον for the γερονσία. With the former possibility cf. Eur. Med. 68 (of Corinth) ξνθα δὴ παλαίτατοι | θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὕδωρ, with the latter Il. XVIII. 503 οἱ δὲ γέροντες | εἴατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ. "The Cyclopean seats whereon the old men gather" is a strong local touch; and the trace of fondness for the (Dorian) aristocratic council is Aeschylean.

γεραροῖσι—γενείοις—The beard implying wisdom. γεραρός implies more than age, viz. majesty and dignity, Il. III. 211 γεραρώτερος ἦεν Ὀδυσσεύς.

650. σεβόντων, probably the participle, depending on πόλις. It might, however, be imperative, with rather abrupt punctuation at νέμοιτο.

μὲν εὖ. The usual correction μέγαν is weak. Hermann gives the right sense "colant Iovem, praecipue autem Iovem Hospitalem".

All this passage is based upon the common "catechism" of Greece. In Pind. Ol. IX. 16 Εὐνομία is the daughter of Θέμις, and Θέμις of Zeus Ξένιος, cf. Ol. XIII. 6 ἐν τᾷ γὰρ Εὐνομία ναιει, κασιγνήτα τε, βάθρον πολιῶν, ἀσφαλὴς Δίκαι καὶ ὁμότροπος Εἰράνα, Hes. Theog. 901

Θέμις, ἣ τέκεν Ὀρας | Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυῖαν.

651. τὸν Ξένιον, cf. inf. 680 (more fully). Over and above the reference to the Danaids, Aeschylus is teaching the Athenians (and perhaps the Argives) a lesson in international justice. Contracts with foreigners came under the eye of Zeus Ξένιος: cf. Plat. Legg. 729 E πρὸς δ' αὖ τοὺς ξένους διανοητέον ὡς ἀγιάτατα ξυμβόλαια ὄντα...δύναιται δὲ διαφερόντως ὁ ξένιος ἐκάστων δαίμων καὶ θεὸς τῷ ξενίῳ συνεπόμενοι Διῖ.

652. αἴσαν, what is fair and right (in ξυμβόλαια &c.), τὸ ἴσον Schol. In Homer Zeus is the dispenser of αἴσα: Il. XVII. 321 ὑπὲρ Διὸς αἴσαν.

ὀρθοῖ, cf. Solon Fr. xv. 36 εὐθύνει δὲ δίκας σκολιάς, Pind. P. IV. 153 εὐθυνε λαοῖς δίκας.

πολιῷ νόμῳ. Aeschylus has in mind the revolutionary tendencies of his time. The contrary assertion in Prom. V. 149 νεοχμοῖς δὲ δὴ νόμοις Zeus ἀθέτως κρατύνει, Eum. 808 ἰὼ θεοὶ νεώτεροι παλαιῶν νόμους καθιππάσασθε.

For the metaphor in πολιῷ cf. Plat. Tim. 22, 13, Eur. El. 700 and Vergil's cana fides.

653. φόρους γᾶς. The Scholiast read δ' ἐφόρους, explaining by βασιλεῖς. This is one of those cases in which we have a full right to choose for ourselves. "Kings"

ἄλλους εὐχόμεθ' αἰέ, (675)
 Ἄρτεμιν δ' ἐκάταν γυναι- 655
 κῶν λόχους ἐφορεύειν.

μηδέ τις ἀνδροκμῆς στρ. γ'.
 λαιγὸς ἐπελθέτω
 τάνδε πόλιν δαΐζων, (680)
 ἄχορον ἀκίθαριν 660
 δακρυγόνον Ἄρη
 βοάν τ' ἔνδημον ἐξοπλίζων.

Heimsoeth, Oberdick, ut ille ἐσθλοὺς hic κεδνοὺς pro ἄλλους scribere cogatur. δ' ἐφέδ-
 ρους γὰς ἄθλοισι Weil. 656 λόγους M, corr. Sophianus. 659 δαΐζων M, corr.
 Aldus. 660—662 ἄχορος κίθαρις et mox τε δῆμον ἔξω παΐζων M. Succurrit
 Plutarchi locus Amat. 758 F ἄχαριν ἀκίθαριν δακ...γόνον ἀρ...τᾶ τε δῆμον ἐξοπλίζουσα,
 unde ἄχορον ἀκίθαριν Porson. ἐξοπλίζων Stanley. τ' ἔνδημον Pauwii est. Ἄρην
 Porson. βίαν τ' Hermann. ἄχορος ἀκίθαρις δακρυγόνος Ἄρης βοᾶν πάνδημον Schwerdt.

would make a prayer that the reigning dynasty might be unbroken, and though this is well in its way, it gives no opposition between any other offspring and that of γυναικῶν (v. 656), nor any prayer for crops corresponding to v. 667 sqq. φέρματι πανώρῳ of v. 669 would correspond exactly to φόρους ἄλλους...αἰέ. An objection has been taken to the use of φόρους = φοράς, and in answer it is customary to render "tributa terrae". This sense is appropriate enough (cf. καρποτελεῖν 667), but it is not necessary to limit the word so strictly. Just as τόκος and πρόσσodus had a general meaning before and besides "interest" and "revenue," so φόρος had a general meaning before and besides "tribute". The special meaning is the only one in prose, but not in verse. φορά is both "tax" and "crop"; and φόρος should be given the same values. Indeed we are apt to insufficiently remember the sound (and etymological suggestion) of Greek words to Greek ears. φόρους = "bearings" and γὰς is sufficient definition.

The construction may be (1) τίκτεσθαι passive, "and may ever-renewed (ἄλλους αἰέ) fruits of the earth be born", or (2) τίκτεσθαι middle, "and may the crops ever beget for themselves successors"; cf.

Cho. 127, P. V. 768, Fr. 41.

With the whole passage cf. Soph. O. T. 171 οὔτε γὰρ ἔκγονα | κλυτὰς χθονὸς αὔξεται οὔτε τόκοισιν | ἡτῶν καμάτων ἀνέχουσι γυναῖκες. Ibid. 270, Ar. Pac. 1320 sqq., Hdt. vi. 139 οὔτε γῇ καρπὸν ἔφερε οὔτε γυναικές τε καὶ ποίμναι ἔτικτον.

655. γυναικῶν, from τίκτεσθαι of crops to τίκτεσθαι of women. The MS. reading λόγους might perhaps be for γόνους, though from Soph. O. T. 171 (sup. cit.) λόχους appears stronger.

ἐκάταν. As Apollo was ἑκατος, ἐκηβόλος in slaying men (inf. 665), so Artemis ἰοχέαιρα, by shooting or abstaining from shooting, slew or did not slay women in childbirth, Il. vi. 428 &c. She is entitled also Εἰληθνια, Λοχία, and in Eur. Hipp. 166 εὐλοχος. Her power to destroy (ἐκάταν) is acknowledged in the prayer that she will preserve (ἐφορεύειν).

660—662. v. crit. note. Ἄρη βοάν τ' ἔνδημον is a hendiadys = Ἀρεως βοάν ἔνδημον i. e. βοάν ἐμφυλίου μάχης. The sentiment is a repetition of v. 640. See also note on v. 614. ἐξοπλίζειν is suited to Ἄρη, less so to βοάν, while ἄχορον in sense belongs to βοάν. But the sense is welded in the hendiadys.

νούσων δ' ἑσμός ἀπ' ἀστῶν
 ἔζοι κρατὸς ἀτερπής· (685)
 εὐμένης δ' ὁ Λύκειος ἔσ- 665
 τω πάσα νεολαία.
 καρποτελεῖν δέ τοι ἀντ. γ'.
 Ζεὺς ἐπικραινέτω
 φέρματι γὰν πανώρῳ. (690)
 πρόνομα δὲ βότ' ἀγροῖς 670

663 δεσμός M, corr. Turnebus.

664 κράτος M, corr. H. Voss.

665 λύκειος M,

corr. Arnaldus.

666 πᾶσα M. πᾶσαι sec. man. νεολαῖαι M.

667 καρπο-

τελεῖ M. καρποτελῇ Stanley. καρποτελεῖν δ' ἔτι Schwerdt. καρποτελεῖ δ' ἔτει Har-
 tung. 670 βρότατος M. βότ' ἀγροῖς scripsi. βοτὰ τὼς Turnebus. ἀκροτάτως

663. ἑσμός. The νόσοι are regarded as
 foul birds of carrion, sitting and waiting
 for food. Oberdick compares Hor. Od.
 I. 3, 30 Et nova febrium terris incubuit
 cohors. For ἔζοι ἀπὸ cf. Il. II. 292 μένων
 ἀπὸ ἧς ἀλόχοιο, Thuc. VI. 64 αὐλίζεσθαι
 ἀπὸ τῶν ὀπλων.

665. ὁ Λύκειος. Apollo (like Artemis)
 is θεὸς ἀπολλὺς as well as θεὸς σωτήριος.
 See on 655. As Λύκειος, he is a baleful
 god, cf. S. c. T. 145 καὶ σύ, Λύκει' ἀναξ,
 Λύκειος γενοῦ στρατῷ δαΐφ, Ag. 1227
 "May the destroying Lyceus (not destroy,
 but) be kindly to our youth". Apollo
 Lyceus was markedly worshipped at Ar-
 gos: Soph. El. 7 αὕτη τοῦ λυκοκτόνου
 θεοῦ ἀγορὰ Λύκειος, Thuc. V. 47 ἀνα-
 γράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίους μὲν ἐν
 πόλει, Ἀργεῖους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλ-
 λωνος τῷ ἱερῷ (i.e. in the Λύκειον), v.
 Paus. II. 19, 3.

667. The Scholiast has τελεσφορῆσαι
 ποιῆτω, which does not prove that he
 read the infinitive, but which gives the
 sense obviously required: ἐπικραινέτω
 (ὥστε) καρποτελεῖν. ἐπικραίνειν usually
 takes a direct accus. of the thing accom-
 plished (χρεός, τέλος, ποινὰς &c.), but γὰν
 (whether with καρποτελεῖ or καρποτελῇ) is
 an accus. of quite a different and hardly
 possible kind. The real object here is an
 implied εὐχήν: cf. Il. I. 455 νῦν μοι τόδ'
 ἐπικρήνην ἐέλδωρ.

καρποτελεῖν, probably with a metaphor
 from paying a tax (v. 653 φόρους). Cf.
 τελεῖν, ὑποτελεῖν, ἐπιτελεῖν, λυσιτελεῖν,
 ἰσοτελεῖν.

669. φέρματι=fetu or partu. κυήματι
 Schol. Cf. Ag. 119 βοσκομένοι λαγίναν
 ἐρικυμάδα φέρματι γένναν.

πανώρῳ, i.e. let no season lack its
 proper produce.

670. In Eum. 944 the prayer is thus
 expressed: μῆλὰ τ' εὐθενοῦντα γὰ | ξὺν
 διπλοῖσιν ἐμβρύοις | τρέφοι χρόνῳ τεταγ-
 μένῳ. μῆλα answers to πρόνομα βοτὰ, ξὺν
 δ. ἐμβ. to πολύγωνα.

πρόνομα is variously explained. πρὸ
 τῆς πόλεως νεμόμενα Schol. "Signifi-
 cantur pecudes, huc illuc, dum pabulum
 quaerunt, vagantes" (Hermann). If in
 the latter we substitute *progredientes* for
vagantes, the explanation seems a true
 one in point of fact. This "forward-
 grazing" was so much noted by the
 Greeks as to be embodied in their word
 πρόβατα, of which πρόνομα βοτὰ is here
 the poetical equivalent. πρόβατα is not
 used in tragedy, and in Attic prose was
 restricted to sheep (just as we have
 virtually restricted "fowl" to the gallina-
 ceous tribe and "deer" to the cervine),
 but among the Ionians and Dorians the
 original and wider sense βοτὰ ἃ προβαίνει
 was retained. Instances from Homer and
 Herodotus are plentiful. The verb προ-

πολύγωνα τελέθου·

τὸ πᾶν τ' ἐκ δαιμόνων θάλοισιν.

εὐφαιμον δ' ἐπὶ βωμοῖς

μοῦσαν θείατ' αἰδοί.

(695)

ἄγνων τ' ἐκ στομάτων φερέ-

675

Schwerdt. βοτὰ τοῖς Wecklein. βοτὰ γὰς Hermann. ὀβρικάλοισ Bergk. 672
 λάθοισιν M, corr. Hermann. λάβοισιν Turnebus. λάχοισιν Dindorf. Versus continuat
 Schwerdt εὐδαιμόνως λάκοισιν | εὐφῆμοις ἐπὶ βωμοῖς | θείαν μοῦσαν κ.τ.λ. 673 εὐφῆ-
 μοις δ' ἐπὶ βωμοῖς μοῦσαι θεαί τ' M. Optime correxit Hermann. μοῦσαν θείην H. L.
 Ahrens, quod aliud est. εὐφημον δ' ἐπιβῶν Turnebus. ἐπιβάντων Butler. Μοῦσαι
 θέσπιν αἰοιδὰν H. Voss. κῶμοις pro βωμοῖς Geel. 675 ἄγνων Boissonade.

νέμεσθαι in a metaphorical sense occurs
 Soph. El. 1384 ἴδεθ' ὅπῃ προνέμεται Ἀρης.
 Contrast ὀπισθονόμος, Hdt. IV. 183 ἐν τοῖσι
 καὶ οἱ ὀπισθονόμοι βόες γίνονται· ὀπισθο-
 νόμοι δὲ διὰ τὸδε εἰσὶ. τὰ κέρεα ἔχουσι
 κεκυφότα ἐς τὸ ἔμπροσθε· διὰ τοῦτο ὀπίσω
 ἀναχωρέοντες νέμονται.

ἄγροῖς = *rustici*. In the separation of ΒΟ-
 ΤΑΓΡΟΙC ΒΟΤὸ was marked off, while the
 remainder appears only in the corrupted
 form ΤΟC. So the singular without a
 preposition, Hom. Od. XII. 187 πατήρ δὲ
 σὸς αὐτόθι μένει | ἄγρῳ, οὐδὲ πόλινδε
 κατέρχεται.

673 sqq. The reference is to the choral
 songs especially affected by the Dorians,
 and in form best known to us from Si-
 monides and Pindar. Aeschylus is pur-
 posely using comprehensive terms. The
 words ἐπὶ βωμοῖς are used to define the
 songs as belonging to a *religious* cere-
 mony (*i.e.* not σκολιά, or hymeneal or
 erotic songs), and though strictly it would
 exclude processional (προσόδια) we should
 not demand such technical precision. In
 the case of διθύραμβοι, the αὐλός and not
 the φόρμιγξ accompanied (*v.* 676). The
 same is the case with κῶμοι. Chiefly no
 doubt the poet meant ὕμνοι, παιᾶνες, παρ-
 θένια. The ὕμνος sounds the praise (κλέος)
 of gods and heroes, the παιᾶν is an ode of
 thanksgiving (sometimes of prayer), παρ-
 θένια are praises of Apollo and other gods
 sung by virgins (though usually accom-

panied by the flute). All these were sung
 ἐπὶ βωμοῖς.

εὐφαιμον—μοῦσαν restricts us to hymns
 of praise and thanks. The passage an-
 swers to *v.* 683—685 and is a prayer for
 εὐσέβεια.

εὐφαιμον, a word of the Greek liturgy.
 The epithet is necessary, cf. Pind. P. x.
 54 ὦν θαλαῖαι ἔμπεδον εὐφαιμῖαις τε μά-
 λιστ' Ἀπόλλων χαίρει. The verb was
 ἐπευφημεῖν: Frag. 281 παιᾶν' ἐπηυφήμησεν,
 Pers. 620, Eur. I. A. 1468 ὑμεῖς δ' ἐπευ-
 φημήσατ', ὦ νεανίδες, παιᾶνα τῇμῃ
 συμφορᾷ...

674. μοῦσαν θείατ'. One of the few
 corrections which do Hermann full credit
 in this play. Ahrens' θεῖν should mean "to
 place *υῖον* the altars", since μοῦσαν θεῖναι
 can hardly = μοῦσαν θέσθαι in Aeschylus.
 Even Pindar's ὕμνος ὀρμάται θέμεν αἶνον
 (Nem. 1. 5) is different from θέσθαι, and =
 "build". μοῦσαν θέσθαι = ᾄσαι, just as
 σχολὴν τίθεσθαι (Ag. 1059) = σχολάζειν,
 πρόνοιαν θέσθαι (Soph. Aj. 536) = προνοή-
 σασθαι &c. μοῦσαν = "*carmen*" in Eum.
 308 μοῦσαι στυγερὰν ἀποφαίνεσθαι.

αἰδοί, not poets, but singers. Cf. Pind.
 P. 1. 5 πείθονται αἰδοί σάμασιν | ἀγχι-
 χόρων ὅπῃ προοιμίων ἀμβολὰς τεύχης
 ἐλελιζομένα.

675. ἄγνων, the praise would thus
 be more acceptable. The word especially
 suits παρθένια.

ξένοισί τ' εὐξυμβόλους, 680
 πρὶν ἐξοπλίζειν Ἄρη,
 δίκας ἄτερ πημάτων διδοῖεν.
 θεοὺς δ', οἳ γαῖαν ἔχουσιν, αἰὲ 8' αντ. δ'.
 τίοιεν ἐγχωρίοις πατράϊς (705)
 δαφναφόροισι βουθύτοισι τιμαῖς. 685

προμαθῆς Dobree. προμαθία κοινότητις Lachmann. 682 πληγμάτων coniciat
 quivis. 683 γὰν M. γαῖαν scripsi. 684 ἐγχωρίοις πατρώϊας prima man. in M.
 ἐγχωρίους plerique, quamquam post οἳ γαῖαν ἔχουσιν tautologia fit. 685 δαφνο-

to εὐκοινότητις, unless εὐπροσωποκίτας of Cho. 969 be sound. εὐφιλοτίμητος Aristot. E. N. IV. 2. 11, and εὐφιλόπαιδα Ag. 721, are somewhat similar, but the latter is formed on the stem εὐφιλο-. εὐ may imply (1) ease, readiness, capability, as in εὐσύννοπος, εὐκοινώνητος, εὐάγαλος, εὐπροσήγορος, or (2) wisdom, success. The latter is probably the better: "may a council that with *wise* deliberation decides *aright*...". With κοινότητις cf. κοινοφιλῆς (Eum. 984), κοινόφρων Eur. Ion 577. The genitive is to be joined with the adjective in the sense ἥτις μῆτιδος εὐ κοινουμένη προμηθίαν ποιείται, or ἥτις κοινῇ μῆτιδι εὐ ποιείται προμ. "coming to a joint resolve of wise forethought", the genitive being objective.

Another rendering might be "a council liberal in sharing (with the people) the advantages of its forethought", i. e. a body which thinks for the people as well as itself: its μῆτις is a κοινὴ μῆτις, and προμηθίας is genitive of the thing shared, depending on the notion of κοινός: thus ἀρχὴ ἥτινι τοιαύτη ἐστὶ μῆτις οἷα [τῷ δῆμῳ] εὐ κοινοῦν τῆς προμηθίας.

680. ξένοισι, v. note on 651.

εὐξυμβόλους="honest" "abiding by contract" (σύμβολον or συμβολή), cf. Xen. Mem. II. 6. 5 εὐορκος δὲ καὶ εὐξυμβολος ὦν τυγχάνει. The reference is to the δίκαι ἀπὸ ξυμβόλων (Antiphon 138. 31), which are most likely the same as the ξυμβολαῖαι δίκαι of Thuc. I. 77 (see

Shilleto and Jowett *in loc.*). ξύμβολα are international compacts for the protection of trade (σύμβολα περὶ τοῦ μὴ ἀδικεῖν, Aristot. Pol. III. 9. 7), the legal substitute for the older ῥύσια. Under these covenants a person of one state sued a person of another in the latter's own courts (except in the case of the Athenian allies after the confederacy of Delos. See Grote H. G. XLVII. vol. v. 299). Dem. Mid. 570 τὰ σύμβολα συγχέων, Aristot. Pol. III. 1, 4 ἀπὸ συμβόλων κοινωνεῖν.

682. δίκας διδοῖεν, not *poenas dare*, but "submit to (allow of) legitimate processes". This really includes ἀπὸ συμβόλων δίκην διδόναι καὶ λαμβάνειν. Cf. Hdt. VI. 42 ἵνα δωσίδικοι εἰεν καὶ μὴ ἀλλήλους φέροιν τε καὶ ἄγοιεν, Thuc. v. 27 πόλις ἥτις δίκας ἴσας καὶ ὁμοίας δίδωσι. πρὶν ἐξοπλίζειν Ἄρη is aptly illustrated Thuc. IV. 118 δίκας τε διδόναι ὑμᾶς τε ἡμῖν καὶ ἡμᾶς ὑμῖν κατὰ τὰ πάτρια, τὰ ἀμφιλογα δίκη διαλύοντας ἀνευ πολέμου.

683 sqq. Cf. *vv.* 673—676.

οἳ γαῖαν ἔχουσιν=πολιοῦχος, cf. S. c. T. 109, 272. For the thought Hermann quotes a law of Draco *ap. Porphyr.* IV. de abstinentia: θεσμός αἰώνιος τοῖς Ἀτθίδα νεμομένοις κύριος τὸν ἅπαντα χρόνον, θεοὺς τιμᾶν καὶ ἥρωας ἐγχωρίους ἐν κοινῷ ἐπομένους νόμοις πατρίοις, ἰδίᾳ κατὰ δύναμιν, σὺν εὐφημίᾳ καὶ ἀπαρχαῖς καρπῶν, πελάνοισι ἐπετείοις.

685. δαφναφόροισι, a word properly applicable only to the worship of Apollo. v. δαφνηφορικά, δαφνηφορία, Eur. Ion

τὸ γὰρ τεκόντων σέβας,
 τρίτον τόδ' ἐν θεσμοῖς
 Δίκας γέγραπται μεγιστοτίμου.

- ΔΑ. εὐχὰς μὲν αἰνῶ τάσδε σώφρονας, φίλαι· (710)
 ὑμεῖς δὲ μὴ τρέσητ' ἀκούσασαι πατρὸς
 ἀπροσδοκῆτους τούσδε καὶ νέους λόγους.
 ἱκεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὁρῶ 690

φόροις M. δαφναφόροις scripsi. βουθύτους τε Schuetz. 688 Qu. μεγιστοτίμοις?
 690 ἡμεῖς δὲ μήτρες ἀει M, corr. Turnebus. 692 ἱκεταδόκου Meineke.

422 σὺ δ' ἀμφὶ βωμοὺς (sc. of Apollo),
 ὦ γύναι, δαφνηφόρους | λαβοῦσα κλῶνας
 κ.τ.λ. It is no mere equivalent of
 στεφανηφόροις. The two epithets must
 therefore be taken disjunctively: "ho-
 nours of laurel-bearing and honours of
 the sacrifice of oxen". These are *representatives* of two *classes*; (1) honours other
 than those of bloodshed, e.g. fruit, flowers
 &c., (2) honours of animal sacrifice. There
 is synecdoche, δάφνη and βοῦς being species
 put for the genus. In the case of βουθυσία
 the synecdoche was carried so far that
 βουθυτεῖν came to = θύειν (Ar. Plut. 819).

686. γὰρ, referring to πατρῷαις. For
 the θεσμός itself cf. Eur. Fr. Antiop. 38
 τρεῖς εἰσιν ἀρεταὶ τὰς χρεῶν σ' ἀσκεῖν,
 τέκνον,
 θεοὺς τε τιμᾶν, τοὺς τε φύσαντας γονεῖς,
 νόμους τε κοινούς 'Ελλάδος,
 and the teaching of Chiron Pind. P. vi.
 22. As the above-quoted (v. 683) law of
 Draco is very like the passage of Aes-
 chylus, so also in the Draconian code
 occurs the θεσμός (quoted by Paley) γονεῖς
 τιμᾶν, θεοὺς καρποῖς ἀγάλλειν, ξῆα μὴ
 σίνεσθαι. This however is not the "triple
 law" here mentioned; triple forms of ex-
 pression are too common to necessitate
 identification.

687. τρίτον τόδ'. Aeschylus is evi-
 dently alluding to a moral code, a kind
 of decalogue, well known to himself and
 the Athenians. Perhaps he actually had
 in mind the legislation of Draco, whose

laws were especially called θεσμοί, while
 Solon's were called νόμοι. It is better
 to render literally "this is the third com-
 mandment", than "this with two others".
 There would be more than three accepted
 precepts of Δίκη. The Scholiast rightly
 says πρῶτον θεοὺς, δεύτερον νόμους, τρίτον
 δὲ τόδε, τὸ τοὺς γονεῖς τιμᾶν.

689. εὐχὰς μὲν... ὑμεῖς δέ. The antithe-
 sis lies in the implication, not in the words.
 "Your prayers *for the Argives* are good:
 but for what concerns *yourselves*, listen
 now to me".

σώφρονας. The blessings for which they
 have prayed are *reasonable and wise*, viz.
 for εὐεστώ, εὐνομία, εὐσέβεια (if we may
 sum them up in a triad).

691. νέους = φοβερούς, δεινούς, cf. *sup.*
 v. 313.

692. While the Chorus has been re-
 citing its prayer Danaus has stood upon
 the top of the πάγος, whence he has a
 view of the Argolic gulf. From time to
 time he has been scanning the horizon.
 The following speech is not made con-
 tinuously but with pauses, each new
 detail being reported as it comes in
 sight. There are such pauses at vv. 699,
 701. The asyndeton in v. 709 is thus
 easily explained.

ἱκεταδόκου σκοπῆς, "this ἱκεταδοκεῖον
 which I have used as a σκοπή". The
 ordinary form is σκοπιᾶ. Aeschylus uses
 the plural σκοπαί = *specula*, Ag. 289,
 309.

τὸ πλοῖον· εὖσημοι γάρ, ὥς με λανθάνειν,
στολμοί τε λαΐφους καὶ παραρρύσεις νεώς, (715)
καὶ πρῶρα πρόσθεν ὄμμασι βλέπουσ' ὁδόν, 695

693—694 εὖσημον γὰρ οὐ με λανθάνει στολμοί κ.τ.λ. M. Quod cum verti quidem et quodammodo per σχῆμα Πινδαρικόν explicari possit, vix tamen cuiquam persuadebitur veram lectionem ita exstare. Satis nota structura est, quam reposui. οὐδὲ λανθάνει στολμός τε λ. κ. παράρρυσις Weil. εὖσημον γὰρ ὃν μ' οὐ λανθάνει Dindorf parum numerose. νεώς in suspicionem vocant plerique; itaque ἐμέ Oberdick, σκάφους Weil. 695 ὄμμασιν M.

693. τὸ πλοῖον, "the dreaded" ship. Though his tidings of its actual presence are ἀπροσδόκητοι, yet they expected a ship sooner or later.

εὖσημοι κ.τ.λ. The MS. reading εὖσημον γὰρ οὐ με λανθάνει suffers from (1) lack of the participle ὃν, (2) anacoluthon of the plural στολμοί τε λαΐφους. The former is an insuperable objection. By reading εὖσημον γάρ· οὐ με λ. we introduce an altogether improbable σχῆμα Πινδαρικόν. The mistake arose from ignorance of an elegant Greek construction, found in e.g. Plat. Prot. 314 B ἡμεῖς ἔτι νέοι ὥστε διελέσθαι (=νεώτεροι ἢ ὥστε, or λαν νέοι); Xen. Cyr. iv. 5, 15 ὀλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἶναι αὐτοῦ (=ἐλάσσους ἢ ὡς): cf. Eur. Andr. 80; Xen. Mem. III. 13. 3. Properly speaking ὥστε or ὡς with infinitive is used after adjectives in the sense of "for the business of...", the adjectives thereby becoming quasi-comparative. Thus ὀλίγοι ὡς κρατεῖν="few for the business of conquering", i.e. "too few". The same thing is otherwise expressed by the comparative itself and ἢ ὥστε (ὡς), ὥστε (alone) or ἢ (alone). The text therefore=εὖσημότεροι ἢ ὡς με λανθάνειν.

694. στολμοί λαΐφους. κατὰ περίφρασιν τὸ λαΐφος Schol. With λαΐφος, ιστία, there are two possible senses of στέλλειν, "to furl" and "to equip". The furling does not take place till v. 702. Here στολμοί=the way the sail is rigged, cf. Cho. 29 στολμοί πέπλων. This serves as a mark of nationality; cf. Villemain, Lascaris, "la voile latine, demi-pliede

autour du mâât,...tout annonce un navire chrétien".

λαΐφους is probably true singular, as ancient vessels had generally only one sail.

παραρρύσεις, apparently the same as the παραρρύματα of Xen. Hell. i. 6, 19 and the παραβλήματα of (*ibid.*) II. i. 22. They were a kind of curtain of skins or hair put round the sides of the deck as a protection both from weather and the enemy. They were often white and would be conspicuous. In Homer such defences were similar in construction to the Roman *phlutei*, which were 'crates corio crudo intextae'. Aeschylus uses the verbal form παραρρύσεις the better to express "the way she is protected".

νεώς, balancing λαΐφους, must=δορός or σκάφους. It is an open question how far Greek ears were offended by repetitions such as this of νεώς (*vv.* 694—696). Yet we may sometimes draw the line (see v. 330).

695. πρόσθεν opposed to ὑστάτου. It looks ahead, it listens astern.

ὄμμασι. ὄμματα are generally explained as paintings on the prow after the manner of the eye on Chinese and Indian boats. Such eyes are to be seen even now on boats in the Mediterranean. Aeschylus is not describing anything peculiarly Egyptian, but the Athenian triremes invariably had ὀφθαλμοί, which were not merely ornament, but were the holes through which the hawsers passed on either side of the bows: they were shaped and painted so as to resemble eyes; cf.

οἶακος εὐθυντήρος ὑστάτου νεὼς
 ἄγαν καλῶς κλύουσα, τοῖσιν οὐ φίλη.
 πρέπουσι δ' ἄνδρες νάϊοι μελαγχίμοις

696 συνούτηρος M, corr. Turnebus. ἰθυντήρος Salvinus.

697 κλύουσα

τῶσ. ἂν οὐ φίλη M. τῶς Esc. τῶσ' ἂν Guelf. Turnebi κλύουσά γ' ὡς ἂν vulgo quasi desperantes recipiunt. γλῶσσαν οὐ φίλην ab anonymo rec. Wecklein, quamquam non accusativo sed genetivo tali sensu utebantur Graeci. τοῖσιν οὐ φίλη Herwerden, in quod et ipse incidi. Vide adnot. πως ἀνωφελής Bothe. 698 νήιοι M. Veram tragicorum formam restituit Dindorf.

Eustath. on Il. XIV. 717 πτυχὴ δέ ἐστιν, ὅπου οἱ τε ὀφθαλμοὶ ζωγραφοῦνται καὶ τὸ τῆς νεὼς ὄνομα ἐπιγράφεται. Ar. Ach. 94 ΚΗ. ὁ βασιλέως ὀφθαλμός. ΔΙ. ὠναξ Ἡράκλεις. | πρὸς τῶν θεῶν, ἀνθρωπε, ναύφρακτον βλέπεις; κ.τ.λ.

696. οἶαξ is the tiller which works the πηδάλια. The latter were two in number, one on each side a little forward of the stern, and shaped like broad oars. Plat. Pol. 272 Ε οἶον πηδάλιον οἶακος ἀφελμένος. The οἶαξ is here (like πρῶρα) personified and called εὐθυντήρ (a semi-technical word). εὐθυντηρία is the proper name of the hole through which the rudder-handle passed.

ὑστάτου νεὼς, not, as a matter of fact, the *very* end of the ship, but at the opposite end as compared with the πρῶρα. The genitive νεὼς is partitive, cf. Il. VI. 118 ἀντιξ ἡ πυμάτη θέεν ἀσπίδος.

697. The line as generally received from Turnebus can scarcely be defended, since (1) the position of γε is barely possible, (2) the ellipse implied by ὡς ἂν is not that ellipse which the sense demands. Thus the construction would be ἄγαν γε καλῶς κλύουσα, ὡς ἂν (κλύου αὐτοῦ) οὐ φίλη (τις πρῶρα). But we require the sense "hearing all too well for an enemy", i.e. ὡς (γε) οὐ φίλη, cf. Thuc. IV. 84 οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἰπεῖν. On the other hand a clause with ὡς ἂν gives a *reason*, not a *limitation* or qualification (as ὡς or ὡς γε does). The sense "she hears all too well, as is natural, because..." is manifestly out of place. Cf. Dem. Mid. 519

θόρυβον καὶ κρότον τοιοῦτον, ὡς ἂν (sc. ποιοῖεν τινες) ἐπαινοῦντές τε καὶ συνησθέντες, ἐποιήσατε. Xen. Cyr. V. 4, 29 δῶρα πολλὰ φέρων, ὡς ἂν (sc. φέροις τις) ἐξ οἴκου μεγάλου. πολλὰ φέρων ὡς ἂν ἐκ μ. οἴκου, and ὀλίγα φ. ὡς ἐκ μ. οἴκου, are both intelligible, but an interchange of ὡς and ὡς ἂν would make the latter absurd. Herodotus seems to have one instance of ὡς ἂν εἶναι in the limiting sense: II. 135 μεγάλα ἐκτήσατο χρήματα, ὡς ἂν εἶναι Ῥοδῶπι, ἀτὰρ οὐκ ὡς γε ἐς πυραμίδα τοιαύτην ἐξικέσθαι (where, however, see Stein).

Bothe's γ', ὡς ἀνωφελής (=βλαβερά) would be more attractive if γε were better placed. It is simpler to regard τῶσ' ἂν as an error for τοῖσιν due to the condensation of the phrase. Thus τοῖσιν = οἰσιν, and construe ἄγαν κ. κλύουσα τούτοις, τοῖσιν (=οἰσιν) οὐ φίλη ἐστί, "hearing all too well for them to whom it is hostile". οὐ, not μή, since the persons are definite.

698. ἄνδρες νάϊοι, "the men on board". The *men* themselves, as opposed to the rigging &c., are better emphasised thus than if οἱ ναῦται had been written. There is some confusion between two modes of expression, viz. (a) πρέπουσιν οἱ ἄνδρες λευκῶν ἐκ πεπλωμάτων μελαγχίμοι ἰδεῖν (infin. with the adj.), (b) πρέπουσιν οἱ ἄνδρες μελαγχίμοις γυίοις. With (a) cf. Pers. 247 τοῦδε γὰρ δράμμημα φωτὸς Περσικὸν πρέπει μαθεῖν: with (b) Cho. 12 ὁμήγυρις | στείχει γυναικῶν φάρεσιν μελαγχίμοις | πρέπουσα, *ibid.* 24. The Egyptians were not absolutely

γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν. (720)
 καὶ τᾶλλα πλοῖα πᾶσά θ' ἡ 'πικουρία 700
 εὐπρεπτος· αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα
 στείλασα λαῖφος παγκρότως ἐρέσσεται.
 ἀλλ' ἡσύχως χρῆ καὶ σεσωφρονισμένως
 πρὸς πρᾶγμ' ὀρώσας τῶνδε μὴ ἀμελεῖν θεῶν. (725)
 ἐγὼ δ' ἄρωγούς ξυνδίκους θ' ἤξω λαβών. 705
 ἴσως γὰρ ἡ κῆρυξ τις ἡ πρεσβηπόλοι

699 γυίοισι M, corr. Turnebus. 700 κᾶτ' ἄλλα Scholefield. 705. θήξω M. ἄξω Heimsoeth. 706 πρεσβήμολοι M. πρεσβήπολοι scripsi: vide infra. Editt. μόλοι optativum esse censentes prius ἢ in ἄν cum Burgesio mutant, dum vocabulo πρέσβη fidem conciliare frustra conantur. πρέσβυς Turnebus. πρέσβυς Dindorf. Ad lacunam

black, but would look all the blacker for their white garments. Hdt. II. 37 (of Egyptians) εἴματα δὲ λίνα φορέουσι αἰεὶ νέεπλута, ἐπιτηδεύοντες τοῦτο μάλιστα. We need not assume that Aeschylus shared this information.

700. τᾶλλα πλοῖα, the article is sound. The Danaids expected a force to arrive sufficient to attempt to compel their restitution. This army must have been to some purpose in the second play of the trilogy.

701. αὐτὴ, the flagship.

702. This was the usual practice. Paley quotes Il. I. 432 ἰστία μὲν στείλαντο θέσαν δ' ἐν νηϊ μελαίνῃ |τὴν δ' εἰς ὄρμον προέρεσαν ἐρετμοῖς, Verg. Aen. III. 207 vela cadunt, remis insurgimus.

παγκρότως=παντὶ κρότῳ, πιτύλα=πάσαις ταῖς κώπαις. Since δίκροτος and μονόκροτος are terms used of ships with two banks and one bank of oars (=διήρης, μονήρης), παγκρότως means with *all the banks*.

704. πρὸς πρᾶγμ' ὀρώσας='hoc agentes' (ad rem spectantes). Aristot. An. Pri. II. 27. 5 uses πρὸς τὸ πρᾶγμα. ἔξω τοῦ πράγματος is more familiar. Hdt. VII. 12 εὕρισκέ οἱ οὐ πρήγμα εἶναι στρατεύεσθαι, where πρήγμα='quod opus est'.

705. ἄρωγούς, to prevent violence. ξυνδίκους, to defend the question of right. The former, however, is a general word and might include the latter. ἄρωγοί='advocates' Il. XVIII. 502.

ἤξω=rediero, the 'iam hic ero' of comedy. Cf. Eum. 488, Pers. 524.

706, 707. By the change of one letter (Π for Μ), and the assumption of an elegant aposiopesis, this passage is cleared of all difficulty. πρεσβηπόλοι became πρεσβήμολοι (which M gives), and μόλοι naturally was regarded as the optative verb. A change of πρέσβη to πρέσβυς does not remove the difficulty of μόλοι θέλοντες. The ἡ of MSS., wrongly altered (since Burges) to ἄν, is also a token that no verb was actually included. Danaus breaks off at the end of v. 707 because he finds himself likely to cause alarm: "nay" he says "there is no need to fear this...". Dindorf (Lex. Aesch.) has 'non raro ἀλλὰ sermonis abruptum et ad aliud quid convertendi causa dicitur'. Cf. Pers. 261 ἀλλὰ ταῦτα μὲν μεθώμεν.

706. πρεσβηπόλοι, formed like θυηπόλος, θαλαμηπόλος. A similar term is δικασπόλος. Danaus expects either a κῆρυξ to come alone or a number of πρέσβεις together. For τις with one substantive and implied with the other, cf. Cho. 756 ἡ λιμὸς ἡ δῖψη τις ἡ λιψουρία.

ἀγειν θέλοντες ῥύσιόν ἐφάπτορες—
ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσητέ νιν.

ὅμως ἄμεινον, εἰ βραδύνοιμεν βοή, (730)

ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτε. 710

θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ
θεοὺς ἀτίζων τίς ποτ' οὐ δώσει δίκην;

ΧΟ. πάτερ, φοβοῦμαι, νῆες ὥς ὠκύπτεροι (735)
ἤκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου.

decurrit Lincke.

707 ἐφάπτορας Robortellus.

708 μητρέσαιτέ M.

μὴ τρέσηται Guelf. τρέσητέ Esc. τρέσητέ νιν Schuetz. τρέσης, τέκνον Burges.

709 ὅμως δ' Geel. βραδύνοιεν βοήν Marckscheffel. βραδύνοι μὲν βοή Schuetz.

711 θαρσεῖτε M, corr. Turnebus.

712 τίς βροτῶν M. τις βροτῶν editt.

707. ἀγειν, i.e. ἀγειν (ὕμᾱς) θέλοντες, (ὥς ὄντες) ῥύσιόν ἐφ. The Scholiast says ἐνεχυράζοντες ἡμᾶς διὰ τινος ἀρπαγῆς. But this is the concern of the Argive territory and property, not of the Danaids. Rather 'desiring to carry you off, as laying hands on ῥύσια'. See note on v. 286. The Danaids themselves are the ῥύσια. Then in v. 886 the κῆρυξ defends his seizure of the Danaids, he does so, he says, τὰπολωλόθ' εὕρισκων. The indemnity is identified with the thing lost.

708. νιν, masculine, the coming Egyptians.

709. ὅμως. δ' is not required. There is a pause while Danaus reflects.

εἰ βραδύνοιμεν. ἦν βραδύνωμεν would be less re-assuring. ἄμεινον (ἀν εἴη)... εἰ βρ.: "in such a case as that of our not arriving quickly". Goodwin, Moods and T. § 50. 2. Cf. II. I. 255, VII. 28.

βοή, νῦν τῇ βοηθείᾳ Schol. Cf. Ag. 1349 πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν. Paley quotes Thuc. VII. 43 μὴ βραδεῖς γέγονται τῇ ὁρμῇ.

710. ἀλκῆς τῆσδε, τῆς τῶν βωμῶν καταφυγῆς Schol. Cf. inf. 808 βαῖνε φυγῇ πρὸς ἀλκάν ('our refuge'), P. V. 545, Hom. Od. XII. 120.

711. θάρσει, singular as being more of an interjection than an imperative, like ἀγε, ἔθι &c.

κυρίῳ, 'die constituto', whether of natural (κύριος μῆν of childbirth Pind. Ol. VI. 52), private (Hdt. I. 48), or legal arrangements. The word is technically used of the day of trial (as here). Dem. Mid. 541 ἐπειδὴ ποθ' ἦκεν ἡ κυρία, Eur. Or. 48 κυρία δ' ἦδ' ἡμέρα | ἐν ᾗ διοίσει ψῆφον Ἀργείων πόλις. There may be ἀναβολαὶ of the punishment, but there is a final day, Ag. 766 ὅτε τὸ κύριον μόλη.

712. τίς, which is usually given for the MS. reading τῖς, is objectionable in a position metrically emphasised. The correction ποτ' οὐ resembles that of v. 268 πόθῳ for βροτῷ, and in Soph. O. C. 281 βροτῶν, which is generally objected to, should probably be ποτέ. The sentence opens with the sententious τοι, but the affirmative form gives place to the interrogative, τίς ποτ' οὐ = πᾶς τίς.

713. φοβοῦμαι, ὥς, i.e. 'timeo, (reputans) ut venerint' (or 'quam celeres venerint') by an easy brachylogy, not rare with verbs of emotion or feeling. II. XXIII. 648 χαίρει δέ μοι ἦτορ | ὥς μὲν ἀεὶ μέμνησαι, XVI. 600 ἄχος ἔλλαβ' Ἀχαιοὺς, | ὥς ἔπεσ' ἔσθλός ἀνὴρ. ὠκύπτεροι is predicative.

714. ἐν μέσῳ, i.e. between our arrival and theirs, cf. Verg. Aen. IX. 395, 'nec longum in medio tempus'. This easy

περιφοβόν μ' ἔχει τάρβος, ἐτητύμως στρ. α'. 715
πολυδρόμου φυγᾶς ὄφελος εἴ τί μοι.

παροίχομαι, πάτερ, δείματι.

ΔΑ. ἐπεὶ τελεῖα ψῆφος Ἀργείων, τέκνον,
θάρσει· μαχοῦνται περὶ σέθεν, σάφ' οἶδ' ἐγώ. (740)

ΧΟ. ἐξῶλές ἐστι μάργον Αἰγύπτου γένος, 720
μάχης τ' ἄπληστον· καὶ λέγω πρὸς εἰδότα·
δοριπαγείς δ' ἔχοντες κυανώπιδας ἀντ. α'.

τίς ποτ' οὐ scripsi: vide adnot.

714 ἤκουσιν M. Sunt qui ἤξουσι prave scribant.

716 βωμοδρόμου vel ἀλαδρόμου Enger. Ex exemplis quam plurimis liquet nil causae esse cur aut νέας cum Meinekio in antist. aut hic πολυ- scribamus. οὔτι μοι Schuetz.

717 παροίχεται Turnebus. δείματι una littera erasa M. 718 τέκνα M, corr.

Schuetz. 719 ἐγών M. 720 ἐξώλεσεν τίμαργον M, corr. Turnebus.

722 δορυπαγείς M. Fortasse δορυπαγείς scribendum.

overtaking seems as if fate was against the Danaids.

715. ἐτητύμως, feeble if taken with τάρβος μ' ἔχει. Rather it belongs to ἔστι understood with εἰ. ἐτητύμως after εἰ in Ag. 166, 477, 1296. They had begun to think themselves in the way of becoming safe, now they doubt if there is really any good in their flight. τάρβος εἰ: see note on v. 67.

716. πολυδρόμου = πολλοὺς δρόμους ("courses" or "laps") ἐχούσης. The notion of distance, not of speed, is uppermost.

717. παροίχομαι. The Scholiast has ὅσον μοι προγέγονεν ὄφελος διὰ τῆς ἐνθάδε φυγῆς τῷ δείματι νῦν παροίχεται· ἀπιστῶ γὰρ εἰ τεύξομαι σωτηρίας. From this he is wrongly supposed to have read παροίχεται. He was but paraphrasing the text, i.e. punctuating at ἐτητύμως, he construed incorrectly πολ. φυγᾶς ὄφελος εἴ τι ἔστι μοι (protasis), παροίχομαι δείματι, "if any benefit has been gained by my flight (as regards that benefit), I am undone with fear (=I have lost it)". By παροίχεται (τοῦτο) he explained (κατὰ τοῦτο) παροίχομαι. If the Scholiast was so literal, what of προγέγονεν? As a matter of fact παροίχομαι δείματι is a sentence by itself, like οἶχομαι φόβῳ v. 764.

T. S.

718. τέκνα is probably due to some one who remembered that Danaus was addressing all his daughters, but forgot that σέθεν followed. τέκνα is possible with θάρσει (v. 711), not with σέθεν. The archetype would give τεκν' only.

τελεῖα, see on παντελή v. 580.

720. ἐξώλες predicate, μάργον epithet. On the moral sense of ἐξώλες ('perditus') cf. πανώλεις v. 86.

720—724. There are three reasons for fear: (1) their cousins have no conscience, (2) they will fight to the death, (3) they have come in force.

722. δοριπαγείς, expressing strength of build, κυανώπιδας exterior appearance: both help to define νῆας as ships of war. Cf. Pers. 558 πεζοὺς δὲ καὶ θαλασσίους | αἴδ' ὁμόπτεροι κυανώπιδες | νᾶες ἄγαγον. κυανέμβολος occurs Eur. El. 435, parodied in Ar. Ran. 1318, πῶρας κυανέμβολους, Eq. 554 κυανέμβολοι θοαὶ μισθοφόροι τριήρεις. κυανόπρῳρος is the Homeric term, Il. xv. 693, Od. III. 209 &c. The term is applied to the prow only of ships of war. To render "dark-prowed" is manifestly wrong, since the ship itself is black (v. 509). The prow on the contrary is κυανῶπις, not μελανῶπις. κύανος is blue steel, and it is probable that κυανόπρῳρος = with prow made of steel, or steel-faced.

νήας ἔπλευσαν ὧδ' ἐπιτυχεῖς σκοποῦ
πολεῖ μελαγχίμῳ ξὺν στρατῷ.

(745)

ΔΑ. πολλοὺς δέ γ' εὐρήσουσιν ἐν μεσημβρίας
θάλλπει βραχίον' εὖ κατερρινημένους.

725

723 ἐπεὶ τάχει κότῳ M. ἐπὶ τύχη in ἐπὶ τύχει correctum cod. Guelf. ἐπιτυχεῖ Turnebus. Scripsi ἐπιτυχεῖς σκοποῦ (restituto IC, propter sequens K omisso), h. e. τοῖ σκοποῦ ἐπιτετύχασι δεῦρο ἐλθόντες: vide adnot. ἐπικότῳ τάχει Weil. ἐπιταχεῖ κρότῳ Meineke. Possis etiam ἐπιτυχεῖ στόχῳ. 724 πόλει M, corr. Stanley. μελαχίμῳ M, corr. Turnebus. 725 μεσημβρία M, corr. Schuetz. μεσημβρινῷ Bothe. 726 θάλλπει M, θαλλπὸν Burges. θαλλπνῇ H. Voss. βραχέιον M, corr. Turnebus. κατερρινημένους H. Voss: vide infra.

The ξμβολος was certainly of metal: Pers. 415 ἐμβόλοις χαλκοστόμοις, 408 χαλκήρης στόλος. Eur. I. A. 1320 ναῶν χαλκεμβολάδων. Pollux II. 102 χαλκόπυρρος. The reason of metal in that particular part is obvious.

κυανῶπις, 'with face of κύανος', rather than κυανόπυρρος, is used because the ship is regarded as a thing of life, and the oldest ξμβολοι had actual *faces* (or *rostra* of animals) upon them.

723. ἔπλευσαν, not πεπλεύκασιν, 'in deciding whither to sail they sailed hither by a lucky guess at our destination'.

ἐπιτυχεῖς σκοποῦ, see confusion of σκοπὸς and κότος, v. 626. The sense is τοῦ σκοποῦ ἐπιτυχόντες, ἅτε δεῦρο ἐλθόντες. The Egyptians would only *guess* that the Danaids had sailed to Argos: their guess proved right. When the corruption ἐπιτυχει...κοποῦ had occurred through omission of ICC before K, ἐπὶ ταχεῖ and κότῳ would follow by adaptation. ἐπιτυχῆς is opposed to ἀποτυχῆς as ἐπιτυχεῖν to ἀποτυχεῖν, of hitting and missing a mark (σκοπός), v. Aristot. E. N. II. 6. 14, Plat. Legg. 744 A.

724. πολεῖ. The Epic forms of πολύς are rare in Tragedy. Besides this place we have Ag. 723 πολέα (= πολλή), Eur. Hel. 1332 πολέων, Eur. I. T. 1263 πολέσιν. To the first and third of these other Epic words are attached (ἔσκε and μερόπων). Probably other such forms have been corrupted in copying. πολεῖ

owes its preservation to confusion with the dative of πόλις. Aeschylus has no form πολλός (which occurs in Sophocles and Euripides).

725. πολλοὺς takes up πολεῖ, as the remaining words do μελαγχίμῳ: "many and black? Aye, but many and sinewy will they find &c." The Chorus had used μελαγχίμῳ with reference to fierceness and sinewy strength.

μεσημβρίας. μεσημβρία M. See on πανδημία v. 586. ἐν μεσημβρίᾳ could only be joined grammatically to εὐρήσουσιν. μεσημβρίας θάλλπος = μεσημβρινὸν θάλλπος ἡλίου S. c. T. 431).

726. κατερρινημένους, lit. "filed down". The superfluous flesh is removed: "wiry" "sinewy". The word is used figuratively of language (*limatus*). Ar. Ran. 901 κατερρινημένον τι λέγειν. The Scholiast says καλῶς ἐν ἡλίῳ γεγυμνασμένοις. The contrast between persons brought up effeminately in the shade (σκιατραφεῖς) and 'those who have been *'patientes pulveris atque solis'* (Hor. Od. I. 8. 4) is a favourite one in Greek. See especially Plat. Rep. 556 D πολλάκις ἰσχνὸς ἀνὴρ πένης ἡλιωμένος παραταχθεὶς ἐν μάχῃ πλουσίῳ ἐσκιατροφήκῳτι, πολλάς ἔχοντι σάρκας ἀλλοτρίας κ.τ.λ. Plut. II. 8 D ἐσκιατραφημένην σωμάτων ἔξις, Plat. Phaedr. 239 c, Eur. Bacch. 458, Juv. VII. 105, Cic. pro Mur. § 30. Schütz compares Quint. XII. 10. 44 lacertos exercitatio expressit ac constrinxit.

- ΧΟ. *μόνην δὲ μὴ πρόλειπε· λίσσομαι, πάτερ·
γυνὴ μονωθείς· οὐδέν· οὐκ ἔνεστ' Ἀρης.
ἀλλόφρονες δὲ καὶ μαινολομήτιδες στρ. β'. (750)
δυσάγνοις φρεσίν, κόρακες ὥστε, βω- 730
μῶν ἀλέγοντες οὐδέν.*
- ΔΑ. *καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα,
εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο.*

727 πρόλιπε M, corr. Turnebus.

729 δουλόφρονες δὲ καὶ δολομήτιδες M. δολό-
φρονές Stanley, quem sequuntur Heath, H. Voss, Hermann, alii. At non de dolo sed
de animi insania hic agitur. οὐλόφρονες Valckenaer. ΔΟΥΛΟ—in ΑΛΛΟ—correxī.
In καὶ δολομήτιδες haeret metrum. δέ τοι καὶ δολομήτιδες Heath. δ' ἐκείνοι δ. H. Voss.
δ' ἄγαν καὶ δ. Paley (ἄγαν autem in v. 736 sensum suum habet, hic nullum). ποικιλο-
μήτιδες Burges. Excidit, opinor, μαι- post καὶ, et e -νολομήτιδες factum est δολομήτιδες.

730 φρεσσίν M. 731 βωμῶν Meineke. 732 καλῶς γ' ἂν Porson. τὰ δ'
Elmsley. τέκνον Schuetz. 733 εἰ τοί τι Marckscheffel. εἰ σύν γε Hermann.
εἰ θεοῖς τε καὶ θεαῖσιν Oberdickii miraberis. εἰ τοῖσδε Herwerden. Locum sanum

727. The accusative pronoun is frequently omitted with verbs of leaving, sup. v. 495.

728. "Ἀρης, "Martius vigor" Dindorf. Cf. Ag. 78 Ἀρης δ' οὐκ ἐνὶ χώρᾳ, Soph. El. 1243 ὅρα γε μὲν δὴ κὰν γυναιξίν ὥς Ἀρης ἔνεστιν. For the turn of expression cf. Eum. 38 δέισασα γὰρ γραῦς οὐδέν· ἀντίπαις μὲν οὖν.

729. ἀλλόφρονες. δουλόφρονες is obviously out of the question. Valckenaer's οὐλόφρονες, though good in sense, does not account for the initial Δ. Stanley's δολόφρονες is opposed to the frenzied and reckless character of the sons of Aegyptus. They have nothing to do with craft and subtlety. If they are ἐξώλεις, μάργοι, ἀλέγοντες οὐδέν, κυνοθρασεῖς, they cannot also be δολόφρονες; nor is there any craftiness in committing the sacrilege. There is a syllable missing in the line, and the first syllable is irrational: the words wanted are words expressive of μαργασύνη. With these data we may give Ἀλλόφρονες for Δουλόφρονες. ἀλλοφρονεῖν is frequent enough in the sense "to be beside oneself". Hdt. v. 85 &c. Hippoc. 467. 6 ἀλύει καὶ ἀλλοφρονεῖ ὑπὸ τῆς ὀδύνης. Many adjectival compounds of φρήν, φρονεῖν must have existed besides

those in extant texts. Hesychius for instance gives ἀλεόφρων (cf. φρένας ἤλεε), though that epithet does not occur in literature. For the latter part of the verse, it is here assumed that δολομήτιδες is a remnant of (μαι)νολομήτιδες, the first syllable having been lost through its practical identity with καὶ. The verb is omitted as in v. 736—738. λείπει ἀρπά-
σουσί σε Schol. Rather εἰσιν merely.

730. κόρακες ὥστε, a type of birds of prey which are δύσαγνοι, carrying off even the offerings from the altars, and in this respect as sacrilegious as dogs (inf. 737). Paley quotes Paus. v. 14, 1 ἦν δὲ ἀρπάση ποτὲ ἰκτίνος ἥτοι σπλαγχνᾷ ἢ τῶν κρεῶν, νενόμισται τῷ θύοντι οὐκ αἷσιον εἶναι τὸ σημεῖον. So in Ar. Pac. 1100 the ἰκτίνος is specified. But κόραξ, the carrion-bird *par excellence*, is more contemptuous.

733. It is hard to appreciate the objection of editors to this line. σοί τε καὶ θεοῖσιν=ὁμοίως καὶ σοί καὶ θεοῖσιν, or οὐ μόνον σοὶ ἀλλὰ καὶ θεοῖσιν. τε καὶ is strong enough to dispense with ὁμοίως. A very easy correction *θεοῖς ἴσ'* ἐχθαιροίατο might be made (cf. Soph. Phil. 317 *ἔοικα κάγῳ τοῖς ἀφινγμένοις ἴσα...ἐποικτείρει σε*), but is unnecessary.

For the sense cf. Soph. Phil. 390 ὁ δ'

- ΧΟ. οὐ μὴ τριαίνας τάσδε καὶ θεῶν βέλη (755)
 δέισαντες ἡμῶν χεῖρ' ἀπόσχονται, πατέρ.
 περίφρονες δ' ἄγαν ἀνιέρω μένει 735
 μεμαργωμένοι κυνοθρασεῖς, θεῶν
 οὐδὲν ἐπαῖοντες. ἀντ. β'.
 ΔΑ. ἀλλ' ἔστι φήμη τρὶς λύκους κρείσσους κυνῶν (760)
 εἶναι· βύβλου δὲ καρπὸς οὐ κρατεῖ στάχυν. 740

esse credo: alioqui scribendum esset θεοῖς ἔσ' ἐχθαιροῖατο. 734 σέβη M.
 στέφη Nauck. ἔδη Conington. Praestat βέλη: vide adnot. 736 φυσίφρονες
 Dindorf; rec. Weil. κἀνιέρω Kayser. 738 ἐπαῖοντες οὐδὲν praefert Meineke.

739 τοὺς λύκους κρείσσων M. κρείσσονας cod. Guelf. τρὶς scripsi. τις Burges.
 φήμη κρείσσονας λύκους Hermann. 740 βύβλου δὲ, φασι, κ. omisso

Ἄτρεϊδας στυγῶν | ἐμοὶ θ' ὁμοίως καὶ θεοῖς
 εἶη φίλος. Danaus gives the natural consolation: "If they disregard the rights of sanctuary, they will bring upon themselves the anger of the gods, who will side with you".

734. τριαίνας, plural for singular. "They fear no tridents" (like this of Poseidon). For the rest, MSS. give σέβη, an unknown, but perhaps possible, plural. Corresponding to τριαίνας something more definite is demanded. What more likely than the thunderbolt of Zeus, or the arrows of Apollo (who have been before named as θεοὶ ἀγῶνιοι there present)? Both these are βέλη.

736. περίφρονες = ὑπέρφρονες. Ag. 1400 περίφρονα ἔλακες. φυσίφρονες is a wholly unlikely importation from Hésychius.

737. κυνοθρασεῖς, answering to κόρακες ὥστε (v. 730), instead of κύνες ὥστε, θρασεῖς. The word κύνες implied is taken up in v. 739: "Dogs? Nay but..."

θεῶν, directly dependent on ἐπαῖοντες, a verb of listening and thence of obeying. A similar genitive in Eur. H. F. 773, Hdt. III. 29. As a verb of knowing, it is followed by the accusative.

739. τοὺς is generally admitted to be wrong. The generic article is misapplied when thus added to the one noun and not to the other, and in any case is intolerably

prosaic. But to substitute τις in arsis next the caesura is to make matters worse, unless we read with Paley ἀλλ' ἔστι φήμη τις, "Λύκος κρείσσων κυνῶν". On the other hand τρις is not far from τογς, and is a very likely word in a proverb. The popular mind runs upon threes. "A wolf is as good as three dogs". Cf. Il. v. 136 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, I. 213 &c., cf. τρὶσμακαρ, τρισάθλος. τρὶς κρείσσους="better by three times", cf. Plaut. Pers. I. 3, 73 *ter tanto peior ipsa est quam illam tu esse vis*.

740. It is not Greek to omit εἶναι, as do some editors. For its position cf. Ag. 1130 οὐ κομπάσαιμ' ἂν θεσφάτων γνῶμων ἄκρος | εἶναι. The quantity βύβλου is scarcely to be questioned. Sophocles (El. 441) begins a verse with πασῶν ἐβλαστε: Pindar Ol. XIII. 100 has ἀδύγλωστος. The words as they stand here are quoted by Zenobius (II. 73), but his explanation does not suit this place, viz. ἐπὶ τῶν οὐ δυναμένων τοῖς ἰδίοις χρῆσθαι καλοῖς, παρὸν ἀσθενῆς ἢ βύβλος πρὸς τὸ φέρειν σίτον. σταχύς γὰρ ἀνατέλλονσα οὐ τρέφει. Suidas (voc. βύβλος) gives the same account. Our Scholiast says ἐπεὶ παπυροφάγοι οἱ Αἰγύπτιοι, which is right. Danaus means that the Argives are to the Egyptians what the ear of corn is to the byblus fruit,—those being their respective foods. The food of nationalities has always been supposed to

ΧΟ. ὥς καὶ ματαίων ἀνοσίων τε κνωδάλων
ἔχοντας ὀργάς, χρὴ φυλάσσεσθαι τάχος.

ΔΑ. οὔτοι ταχεῖα ναυτικοῦ στρατοῦ στολή,
οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρίαν (765)

εἶναι Meineke. οἶμαι δὲ, βύβλου Burges. 741 ἔμπας ματαίων Hermann, ὅμως ματαίων Schuetz, dum καὶ ("etiam") parum intellegunt. ὥς παμματαίων cuivis relinquo. 742 ἔχοντες ὀργάς χρὴ φ. κράτος M. ὀργμὰς cod. Esc. ἔχοντας Turnebus, ita ut structura sit accus. absolute pendentis, satis illa quidem nota post ὥς sed apud Aeschylum nusquam alibi reperta. At inest mendum in voce κράτος. Idem senserunt Schuetz (καλῶς), Kirchhoff (πάτερ), Hartung (κύνας). τάχος scripsi et defendi. Est qui εἰργοντας ὀρμὰς repudiat. 743 ταχεῖαι M. ταχεῖα Guelf. στολῇ M, corr. Turnebus. 744 πισμάτων M, corr. Victorius. σωτηρίου M. σωτηρίαν Guelf. σωτηρία Turnebus. σωτήρια Sal-

serve as a sort of standard of comparison for their merits. The same is the case with drinks (inf. 921). As a matter of fact it was not the καρπός but the καυλός of the byblus which was eaten, Hdt. II. 92. The Egyptians did, however, eat the seeds of another marsh-plant, a species of lily. Even the Egyptians looked upon the byblus as a poor kind of food.

741. καὶ belongs to and emphasises ματαίων κνωδάλων:—"etiam beluarum": "very beasts". It should not be taken with ἔχοντας, still less as answering to τε (though for καὶ followed by τε see Eum. 75, Cho. 252, S. c. T. 580).

ματαίων, v. on v. 172.

741—742. The nominative ἔχοντες is almost universally rejected for the ἔχοντας of Turnebus. Oberdick, however, keeps the nomin. and supposes a very harsh anacoluthon. If κράτος be sound, it can hardly, without more authority, be explained with Krüger (Gk. Gr. § 549) as=κατὰ κράτος. τάχος and τέλος are used adverbially, but it is dangerous to argue from one such noun to another. One MS. gives ὀργμὰς, a trace of the frequent confusion between ὀργή and ὀρμή. Such a confusion may exist here, and we might read ὥς...εἰργοντες ὀρμὰς, χρὴ (sc. ἡμᾶς) φυλάσσεσθαι κράτος (sc. αὐτῶν), the anacoluthon being much easier than that of Oberdick, since χρὴ φυλάσσεσθαι might

be regarded as an equivalent for the sense φυλαξόμεθα. εἰργοντας would of course be "minus impeditum". Reading ἔχοντας ὀργάς, it is possible to regard the clause ὥς...ὀργάς as the familiar accus. absolute (e.g. Soph. O. T. 101 ὥς τόδ' αἶμα χειμάρζον πόλιν). Aeschylus does not use this construction elsewhere, and χρὴ φ. κράτος in the sense μὴ κρατηθῆναι ὑπ' αὐτῶν is an improbable expression. Paley, translating "guard against their boldness", virtually reads θράσος.

More probably τάχος (=ταχύς) is the true reading. Danaus has in all this dialogue been taking up the words let fall by his daughters. His next speech begins οὔτοι ταχεῖα, and he impresses upon them that there is no immediate alarm. To this he was led by their last word τάχος. "Haste? There is no need of such haste..." Construe χρὴ (ἡμᾶς) τάχος φυλάσσεσθαι (αὐτοὺς) ὥς ἔχοντας ὀργὰς καὶ μ. κνωδάλων.

742. Cf. Pind. P. II. 77 ὀργαῖς ἀπενὲς ἄλωπέκων ἕκελοι.

743. στολή, like ὄρμος, is verbal= τὸ στέλλεσθαι: the "equipping forth": ἀντὶ τοῦ ὀρμῇ Schol. (reading the corrupt dative).

744. ὄρμος=ὄρμισις (τὸ ὀρμίζεσθαι). The verbal sense also in Hdt. VII. 193 ἐν τούτῃ ὦν ὄρμον ἐποιεῖντο, Theoc. XIII. 30 εἶσω δ' ὄρμον ἔθεντο, where ὄρμον ποιεῖ-

ἐς γῆν ἐνεγκεῖν οὐδ' ἐν ἀγκυρουχίαις
 θαρσοῦσι ναῶν ποιμένες παραντίκα,
 ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα
 ἐς νύκτ'· ἐπεὶ στείχοντος ἡλίου φιλεῖ

745

vinius. σωτήριον Tittler. πείσματ' εὐναστήρια Merkel. ὥστε pro οὐδὲ Geel. 745 οὐδὲν M, corr. Robortellus. Interpunctionem post ἐνεγκεῖν delevi. ἐς γαῖαν ἐλθεῖν δ' Bamberger. ἐκ γῆς ἀνάπτειν audacius Hartung. 747 ἀλλ' ὥστε, corr. Victorius. 748 ἐς νύκτ' ἀπὸ στείχοντος M. ἐς νύκτ', ἐπεὶ scripsi. εὐνάς τ' ἀποστείχοντος ἡλίου· φιλεῖ Bothe. ζῶφον δ' ὕπο στείχοντος H. Voss. φιλεῖ δ' Hermann, quod veri simile

σθαι (τίθεσθαι) is analogous to σπονδῆν, σχολῆν &c. ποιῆσθαι.

Danaus means, reassuringly, ὥσπερ οὐ ταχέως στέλλεται ναυτικὸς στρατός, οὕτως οὐδ' ὀρμίζεται ταχέως. "There is time yet".

744—746. It is quite possible to punctuate after ἐνεγκεῖν and to regard the three clauses with οὐδὲ (in each case = *nec*) as coordinate. ἐς γῆν ἐνεγκεῖν would then be equivalent to τὸ ἐς γῆν ἐνεγκεῖν or a verbal noun analogous to στολή, ὄρμος, e.g. οὐδὲ πεισμάτων ἐς γῆν φορὰ (ταχεῖά ἐστι). This, however, is somewhat involved, and οὐδὲ θαρσοῦσι comes out of its chronological order: confidence should precede the fastening of the stern-cables. Oberdick reads σωτηρία and construes οὐδὲ πεισμάτων σωτηρία (ταχεῖά ἐστιν) (ὥστε) ἐς γῆν ἐνεγκεῖν (αὐτά), comparing Plat. Crit. 52 B οὐκ ἐπιθυμία σε ἄλλης πύλεως οὐδ' ἄλλων νόμων ἔλαβεν εἰδέναι. This, though idiomatic enough, does not remove the objection to the sequence. The first hand of Cod. Guelf. has σωτηρίαν. Taking the former οὐδ' = *nec* and the second = *ne quidem* we obtain 'neque audent navium pastores *ne iacta quidem ancora* funium tutamen continuo ferre in terram'.

οὐδ' ἐν ἀγκυρουχίαις, sc. ὄντες.

πεισμάτων σωτηρίαν = πείσματα σωτήρια. Cf. Soph. Phil. 813 ἔμβαλλε χειρὸς πίστιν, Aeschin. De F. L. § 70 ἡγεμόνων ἀλαζονείας (= ἀλαζόνας ἡγέμονας). Cic. p. Mur. § 16 ex *annalium vetustate* eruenda.

The πείσματα are the πρυμνήσια (*reti-*

nacula navis), which moored the ship to the land, while εὐναί were thrown into the sea from the prow. Il. I. 436 ἐκ δ' εὐνάς ἔβαλον κατὰ δὲ πρυμνήσι' ἔδησαν. For the notion of σωτηρία, with these hawsers cf. Anthol. Pal. XII. 159 ἐν σοὶ τὰμὰ βίον πρυμνήσι' ἀνῆπτai, Eur. H. F. 479, Plat. Legg. 893 B ἐχόμενοι ὥς τινος ἀσφαλοῦς πείσματος.

745. ἐς γῆν ἐνεγκεῖν, not a mere equivalent of the technical ἀνάψαι, but expressing the final decision that all is right on board and that the men may venture to land and make fast.

ἀγκυρουχίαις, not the place, but the state: i.e. not 'in stationibus' but 'ubi in ancoris constiterunt', after the εὐναί have been thrown out. The plural of condition, cf. P. V. 540, Ag. 419 ὁμμάτων ἐν ἀχηνίαις, 725, Eum. 996. So the Scholiast ταῖς ἀσφαλείαις καὶ κατοχαῖς τῶν ἀγκυρῶν. A ship is said ἀγκυραν ἔχειν or ἐν ἀγκυρουχίᾳ εἶναι.

746. ποιμένες, a common metaphor: Ag. 657 νῆες | ὥχοντ' ἄφαντοι ποιμένος κακοῦ στρόβω, Eur. Suppl. 674 ποιμένες ὄχων τετραόρων, Phoen. 1140 ποιμέσιν λόχων.

747. ἀλίμενον. This was the character of the Argolic Gulf at the point intended. A number of small streams e.g. the Cheimarrhus, Pontinus and (the larger) Erasinus carry down silt (v. sup. 32). The Argive harbour was on the other side of the gulf at Nauplia (Eur. Or. 54 &c.).

748. The reading in the text necessitates comparatively little change, and has at least the merit of simplicity of

ὥδινα τίκτειν νύξ κυβερνήτη σοφῶ. (770)
 οὕτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ 750
 καλή, πρὶν ὄρμῳ ναὺν θρασυνθῆναι· σὺ δὲ

esse minime adducor. 749 ὥδεῖνα et τίκτει M. Citant Plutarchi Mor. 1090 A. vid. inf. Inde supplet Paley *κἂν ἢ γαλήνη νήνεμός θ' εὖδη κλύδων*, versum ab hoc loco omnino absonum. 750 οὔτοι Schuetz. οὐδ' ἀνέκβασις Tittler. οὔτ' ἄρ' Pauw.

structure. *ἐς νύκτα* adds something to the sense of *v.* 747, but nothing to the words *ἀποστείχοντος ἡλίου*. Moreover why should Danaus proceed to make a general statement with regard to the dangers of night, unless he had said something to the effect that it was now nearing night? γὰρ or δὲ at least might have been looked for to introduce that general statement. Nor is it beyond question that any Greek would use such an expression as *ἀποστείχει ἡλῖος ἐς νύκτα*. The night followed the sun, he did not go away into it, but left it behind him. The English "the sun sinks into night" should not mislead us. Again, is "when the sun sinks into night, the night is wont to beget grief" a tolerable expression? The mistake perhaps arose from an explanation (*ἀποστείχοντος*) of *στείχοντος*, and from a misunderstanding of the meaning of *ἐς νύκτα*.

ἐς νύκτα, *ad noctem*, 'toward nightfall'. Hom. Od. III. 138 *ἐς ἡέλιον καταδύντα*, Ar. Plut. 998 *ὅτι εἰς ἐσπέραν ἤξοιμι*, Xen. Cyn. II. 4 *εἰς νύκτα*. ὑπὸ νύκτα (*sub noctem*) of Thuc. IV. 67 is more definite.

στείχοντος, better than *ἀποστείχοντος*, which rather = "go home". *στείχειν* = 'depart' sup. *v.* 497, P. V. 81, Soph. Ant. 98.

749. Commentators quote Plutarch, 1090 A (de non suav. viv. sec. Epicur.) ὥσπερ ἐν θαλάσῃ κατ' Αἰσχύλον ὥδινα τίκτει νύξ κυβερνήτη σοφῶ καὶ γαλήνῃ, and Qu. Sympos. I. 3, p. 619 οὐ γὰρ μόνον ὥδινα τίκτει κυβεύτη σοφῶ κατὰ τὸ λεγόμενον πᾶς βόλος. The words κατὰ τὸ λεγ. shew that the expression had become proverbial. From καὶ γαλήνῃ (which Wytttenbach alters to *κἂν ἢ γαλήνῃ*) Paley

supposes a verse has been lost (*v. crit.* note). The evidence is too slender for the supposition. Plutarch may have written *κἂν γαλήνῃ* as words of his own. The ancients apparently found something striking in the expression. ὥδις = "grief, travail of mind", Cho. 211 *πάρεστι δ' ὥδις καὶ φρενῶν καταφθορά*, and (in the plural) Soph. Tr. 42, Plat. Rep. 574 A; but the combination (instead of *ἄλγος* or *δυσθυμία*) with *τίκτειν* is remarkable. The meaning seems to be "the night brings forth for the steersman travail of mind", with a curious suggestion of both the general and the particular sense of ὥδις. It is difficult to admire the conceit (if such there be), but precisely for that reason it was likely to take with the Alexandrines. At the same time ὥδινα is the word for the steersman's state of mind, while τίκτει is rather the word with which we could dispense in favour of an equivalent.

750. Danaus has not yet finished the enumeration of difficulties. *vv.* 747—749 have been parenthetical. He now comes to the last stage in the proceedings of the fleet: "if these difficulties lie in the way, of course to disembark a whole army is a matter of time".

οὔτω, 'itaque' (inferential), a rare use. Yet cf. Soph. Antig. 677. οὔτω δὲ in prose.

ἂν...ἂν, *v.* Goodwin, Moods and T. § 42. 3, for a clear statement of the purpose and position of the repeated particle.

751. ὄρμῳ θρασυνθῆναι. The Scholiast explains πρὶν καταθαρρήσαι τῷ ὄρμῳ τὰς ναῦς, i.e. he took ὄρμῳ to depend on θρασυνθῆναι in the sense *confidere*. Such

φρόνει μὲν, ὡς τηροῦσα μὴ ἀμελεῖν θεῶν
 πράξης ἀρωγὴν· ἀγγελον δ' οὐ μέμψεται
 πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί. (775)

ΧΟ. ἰὼ γὰ βούνι, σύνδικον σέβας, στρ. α'. 755

οὐδ' αὖ Burges. Possis οὐπω... οὖν ἀνάβασις. 752—753 φρονεῖ μὲν ὡς ταρβοῦσα μὴ ἀμελεῖν θεῶν πράξας ἀρωγὴν M. φρόνει Robortellus. τηροῦσα et πράξης scripsi, hoc sensu "sis prudens, ut, cavens ne hos deos negligas; auxilium adipiscaris." Priore versu non mutato πράξουσ' legit Stanley, πράξεις Bamberger. πράξω δ' H. Voss. πράξαι τ' Lachmann. Lacunam post ν: 752 statuunt al. 754 εὐγλώσσως M, corr. Robortellus. 755 βουνίτι, ἔνδικον M. βούνι, σύνδικον scripsi. βούνι, πάνδι-

a dative seems to be found once with θαρσεῖν, Hdt. II. 76 τεθαρσηκότες τοῖσι ὄρσι. But even there τεθ. is not=θαρσοῦντες, but has a quasi-passive sense, "having been led to pluck up courage *through* (or "by") the omen". Herodotus moreover can say πείθομαι τινος, with other constructions κατὰ σύνεσιν, so that a certain Herodotean use of τεθαρσηκότες with the case of πεπιστευκότες would be of little value. Rather we should construe "before the ship has been made confident by means of (safe) anchorage". This comes to the same thing no doubt, but it is important to keep distinct the grammatical processes. Others (Liddell and Scott, Paley) translate as *locative* 'at her moorings', but this is a use little known in Aeschylus, though common in Euripides.

752. φρόνει μὲν: the expected clause with δέ is slightly varied in form. Dánaus meant to say "keep calm and be on your guard, and *meanwhile* trust me as your messenger", i.e. φρόνει μὲν... ἀγγέλω δέ πιστευε. The position shews this to be the antithesis and not σὺ μὲν φρόνει... ἐγὼ δὲ ἄγγελος ἀγαθὸς ἔσομαι.

ὡς. The construction is ὡς πράξης ἀρωγὴν, τηροῦσα μὴ ἀμελεῖν θεῶν. ταρβοῦσα of MSS. is beyond translation. ταρβοῦσα μὴ ἀμελεῖν cannot=ταρβοῦσα μὴ ἀμελῆς or ταρβοῦσα ἀμελεῖν, but gives the very opposite sense. The "redundant" μὴ after κωλύω, ἀρνοῦμαι does not appear to be extended in classical writers to ταρβεῖν

&c. Nor is it easier to construe φρόνει μὲν, ὡς (=ἄτε) ταρβοῦσα, μὴ ἀμελεῖν θεῶν, unless a lacuna be marked before the following line. For the change πράξας to πράξης cf. ν. 295 (ἀνστήσας to ἀνστήσης). τηροῦσα μὴ ἀμελεῖν=φυλασσομένη μὴ α., Hdt. I. 65 ἐφύλαξε ταῦτα μὴ παραβαίνειν, Aristot. Pol. v. 8, 2 τηρεῖν ὅπως μὴ παρανομῶσι, Ar. Pac. 146, Vesp. 372, 1368 (τηρεῖν=cavere).

753. πράξης, active, "achieve"="get" (middle). Pind. Isth. v. 10 ἐν τ' ἀγωνίοις ἀέθλοισι ποθεινὸν κλέος ἔπραξεν, Pyth. II. 40 τὸν δὲ τετράκναμον ἔπραξε δεσμόν, ἐὼν ὄλεθρον. So πράσσειν εἰρήνην, φιλιαν. Similarly εὐρεῖν, φέρειν where εὐρέσθαι, φέρεσθαι might have been looked for, Pind. Ol. I. 13, VII. 89, &c. Inf. 977 μῆδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς πράξωμεν.

754. εὐγλώσσω φρενί, i.e. a mind that thinks clearly and can give clear expression. Old age is generally garrulous and incoherent, λάλον γῆρας (Anthol. Pal. VII. 417).

755. βούνις is the form of the adjective in ν. 101, and the hiatus βουνίτι ἔνδικον is not of a probable sort. The main objection however is to ἔνδικον. The Scholiast says δικαία σέβεσθαι, ἣ ἦν δικαίως πάντες τιμῶσιν. This, however, is a weak sense for Aeschylus. In another writer ἔνδικον, in the meaning "that by thy pity hast justly earned reverence from us", might perhaps be admitted. But the land was a σέβας before (ν. 101),

τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας
χθονός, κελαινὸν εἴ τι κεῦθός ἐστί πον;
μέλας γενοίμαν καπνὸς
νέφεσσι γειτονῶν Διός·
τὸ πᾶν δ' ἄφαντος ἀμπετῆς αἴστος ὥς

(780)

760

κον Paley. βοῦνι, ἔνδικον Dindorf. βοῦνις Pauw. 759 νέφεσι M, corr. Arnaldus. νίφεσσι Hartung. γειτόνων M. 760 ἀμπετήσαιο δόσως M, corr. Haupt. Manifestum est, nisi Carneadi, opus esse senario; quocirca reicienda sunt Weillii ζστος ὥς, Dindorfii ἀμπνοαῖς διψὰς ὥς, Turnebi ἀμπτᾶσα δ' ὥσει, Weckleinii ἀμπετῆς αἴθριος. Ceterum εἰς αἶος ὥς Hermann, ἀελλὰς ὥς Enger, ἀμπετασθείην ὅπως Oberdick.

and the point does not lie in its having earned reverence, but in the part which the land so revered is to play in protecting them. The Chorus does not thank, but appeals.

σύνδικον in the literal sense="one who has common cause in a δίκη". Argos is now pledged to the Danaids. Cf. Isoc. 387 A τὸν νόμον σύνδικον ἔχων, Pind. Ol. IX. 105 σύνδικος αὐτῷ Ἰολάου τύμβος. ξυνδικεῖν in Eum. 579. International causes (and this may be regarded as one) were pleaded by σύνδικοι.

757. κελαινὸν κεῦθος, i.e. underground. In a state of trepidation it was conventional for characters in a drama to enumerate various forms of death or manners of disappearance, Prom. V. 582 πυρὶ με φλέξον ἢ χθονὶ κάλυψον ἢ ποντίοις δάκεσι δὸς βορᾶν. The two most obvious manners are those of Eur. Med. 1296 δεῖ γὰρ νιν ἤτοι γῆς σφε κρυφθῆναι κάτω | ἢ πτηνὸν ἄραι σῶμ' ἐς αἰθέρος βάθος. Cf. Eur. Hipp. 1290, Hec. 1099, Ion 1237 τίνα φυγὰν πτερόεσσαν ἢ χθονὸς ὑπὸ σκοτίων μυχῶν πορευθῶ;

758. μέλας. Aeschylus wastes no epithets. The smoke will shew black against the white "clouds of Zeus", whereas in v. 760 they would disappear entirely τὸ πᾶν δ' ἄφαντος. νέφεσσι γειτονῶν expresses the distance from earth, the addition of Διός makes νέφος the white cloud of the bright day.

759. νέφεσσι Διός, here in keeping with the original signification of Zeus

(root *dim*). Phrases like this belong to the old nature-worship period. Even in classical Greek times Ζεὺς was so far remembered to be the sky-god that we meet with a common Athenian song (quoted by Marc. Aurel. v. 7) ὅσον, ὅσον, ὦ φίλε Ζεῦ, κατὰ τὰς ἀρούρας. Διὸς δμβρος (Il. v. 91 &c.), and διόδοτος αἶγλη Pind. P. VIII. 136 are remnants of the same kind as the phrase here. On the other hand Fr. 65 Ζεὺς ἐστιν αἰθέρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός is a later development containing an element of pantheism.

All clouds are clouds of "the sky" and Zeus is νεφεληγερέτης, but νέφη Διὸς here are rather the light drifting clouds of the summer sky, far from earth.

760. τὸ πᾶν δ', virtually an alternative in sense. The methods of escape are put as if they were all to be adopted, whereas it is meant that any one will suffice. We should say "or", not "and". It is impossible not to believe this line to be a senarius (as also v. 767). This fact and the palaeographic ease of correction make Haupt's reading almost certain. He compares Eur. Tro. 1320 κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρα | αἴστον οἴκων με θήσει. Paley adds Plat. Phaedo 70 A μὴ ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾗ. It is with διαπτομένη, not διασκεδασθεῖσα, that ἀμπετῆς should be compared. The fact that ἀναπετῆς="wide-spread" in Helio-

κόνις ἄτερθε πτερύγων ὀλοίμαν.

ἀφύκτων δ' οὐκ ἔτ' ἂν πέλοι σκέπαρ.

ἀντ. α'.

κελαινόχρως δὲ πάλλεται μοι καρδία.

(785)

πατρὸς σκοπαὶ δ' ἔμ' εἶλον· οἴχομαι φόβῳ.

761 κόνις γ' Pauw. ὄρνις H. L. Ahrens. ἄτερθεν M. ἄτερ τε Oberdick. Deinde ἀλφίμαν Enger, ὀροίμαν Dindorf; quibus addere possis φεροίμαν, πετοίμαν, πελοίμαν, alia multa. Vide tamen infra.

762 ἀφύκτων δ' οὐκέτ' ἂν πέλοι κέαρ M. ἀφύκτων...σκέπαρ scripsi. σκέπας Weilium nuperrime coniecisse invenio. Inter I et K excidit C. ἀφύκτων...κακόν Schuetz. ἀλυκτος...πέλοιτο κήρ Meffert. ἀλυκτον...πέλοιθ' ὕπαρ Oberdick. νόαρ Hermann. κέαρ servant nonnulli, inter quos ἄσφυκτον Bentley, ἀθικτον Dindorf, ἀφρικτον Heath.

763 μελανόχρως M, corr. Pauw. μελάχρως Bothe. μου M. μοι scripsi. κελαινόχρων δὲ πάλλεται φίλον κέαρ Schwerdt. 764 πατροσκοπαὶ δὲ μέilon M. πατρὸς σκοπαὶ δὲ μ' εἶλον Victorius.

dorus and Aretaeus, and that ἀναπέτεια = 'expansion' in Galen, is no argument against the natural formation from ἀναπέτομαι, which is required by the words ἄτερθε πτερύγων. Again ἀναπετάννυμι "spread out" has not the sense 'diffuse', 'scatter'. Its notion is simply one of expansion, not of disintegration. ἀμπετασθεῖσα is not=διασκεδασθεῖσα.

761. ἄτερθε πτερύγων, with ἀμπετής. Cf. Eum. 250 ἀπτέροις πωτήμασιν.

ὀλοίμαν, with ἀφαντος and αἰστος, "may I pass away into nothingness". They are willing to become annihilated and vanish wholly.

762. See crit. note. The sense required is "no escape remains (cf. v. 764), our doom is inevitable". The change to ἀφύκτων is easy, the chief error is in κέαρ, which arose from a misreading of πελο-ICKΕπαρ, of which the C was omitted and κεπαρ read as κέαρ (the latter illusion no doubt having something to do with the former). "There can no longer be a shelter from the inevitable". The forms σκέπας, σκέπη, σκέπος are all extant, and σκέπαρ may well be assumed on the analogy of ἄλκαρ, εἶλαρ (words of similar meaning). The termination must have been a common one: cf. ὄναρ, ὕπαρ, θέναρ &c. (G. Meyer Gr. Gr. § 335), and existed side by side with other stem-forms, cf. μῶμαρ, μῶμος: μῆχαρ, μῆχος:

λύμαρ, λύμη.

For ἀφύκτων σκέπαρ cf. Hom. Od. v. 443 σκέπας ἀνέμοιο, v. 257 κύματος εἶλαρ. Hymn. Apoll. 193 γήραος ἄλκαρ, Pind. P. x. 52 &c.

763. Cf. Cho. 410 πέπαλται δ' αὐτὲ μοι φίλον κέαρ...σπλάγχνα δὲ μοι κελαινόυται. μοι seems a necessary correction. The Scholiast finds in κελαινόχρως a metaphor ἀπὸ τῆς θαλάσσης, ἥτις ἐν τῷ ταράσσεσθαι μελαινεται. A more obvious explanation is from the 'humour' of the χολὴ μέλαινα of fear (cf. μελάγχολος), Il. i. 103 μένεος δὲ μέγα φρένες ἀμφὶ μέλαινα | πίμπλαντ', Theog. 1199 κραδίην ἐπάταξε μέλαιναν, Pers. 113, Cho. 183 &c.

764. πατρὸς σκοπαί, i.e. vv. 692 sqq.: as the Scholiast has it, προσκοπήσας ὁ πατήρ καὶ σημήνας ἐτάραξεν ἡμᾶς, "my father's watchings". A σκοπός is set to detect or catch something (e.g. σκοπιάζειν θύνως Theoc. iii. 26): he lies in wait to catch the enemy for instance, doing this or that. A σκοπός thus αἰρεῖ τοὺς πολέμους or τοὺς ἰχθύς. Danaus, as σκοπός, has found or caught the enemy coming, "and", says the Chorus, "those watchings of his (what he has detected) mean ruin to me", "it is I who am caught from the success of his σκοπαί". This explanation and the reading ξμ' are necessary, since εἶλον cannot well mean ἀνείλον "destroyed" (ᾤλεσαν, Paley).

θέλοιμι δ' ἂν μορσίμου
 στόχου τυχεῖν ἐν ἀρτάναις,
 πρὶν ἄνδρ' ἀπνευκτὸν τῷδε χριμφθῆναι χροῖ. (790)
 πρόπαρ θανούσας δ' Ἀΐδας ἀνάσσοι.
 πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, στρ. β'.
 πρὸς δὲ νέφη μυδηλὰ γίγνεται χιών; 770
 ἢ λισσὰς αἰγίλιψ ἀπρόσ-

δ' ἔμ' potius scribendum. 765 sq. μορσίμου βρόχου τυχεῖν ἐν σαργάναις M. ἐν ἀρτάναις cod. Par. στόχου ipse scripsi: vide adnot. μορσίμων Schuetz; sed articulum requireres. λάχους Dindorf, postea προπρὸ. ἐν ὀρκάναις Wecklein. 767 τῷδ' ἐχριμφθῆν χροῖν M. χροῖ Esc. τῷδε χριμφθῆναι Par. τῷδ' ἐγχιμφθῆναι χεροῖν Guelf., unde τῷδ' ἐγχιμφθῆναι χεροῖν H. Voss. τοῖνδε χρ. χεροῖν H. L. Ahrens. ὧδε Bamberger. Nihil est χριμφθῆναι, quod servat Dindorf. 768 Fortasse δ' omittendum, utpote e sequenti A ortum. 770 ἀμφ' ὃν Weil, πρὸς ᾧ Burgard, minus eleganter. νέφη δ' ὑδρηλὰ γέινεται χιών M. γίνεταί edit. Ald. Iure offenduntur omnes in isto δ'. Scripsi μυδηλὰ. Audacius alii, e.g. χιών ὑδρηλὰ γ. νέφη Porson, νεφῶν ὑδρηλὰ Enger, νέφη θ' ὑδρηλὰ καὶ νεῖται χιών Bothe, κύφειλλ'

765—766. μορσίμου βρόχου is explained by the Scholiast as μόρον μοι ἐπάγοντος, i.e. "fatal", "death-bringing". But the only meaning known elsewhere is 'fated'. Even in Il. XXII. 13 οὐ μὲν με κτενέεις, ἐπεὶ οὐ τοι μόρσιμός εἰμι, the meaning is οὐ μόρσιμόν ἐστὶ με κτενεσθαι. So μόρσιμον ἡμαρ = 'the fated', not 'the fatal' day. Dindorf maintains that μόρσιμος βρόχος could only be used if it were fated to all mankind (or at least to all the Danaids) to die by hanging. All have a μόρσιμον ἡμαρ, but happily not a μόρσιμος βρόχος. Moreover βρόχου τυχεῖν ἐν ἀρτάναις, "to find a noose in a halter" is scarcely a reasonable expression for βρόχου τ. or ἀρτάνης τυχεῖν.

With τυχεῖν, στόχου is an entirely likely correction for βρόχου, the sense being either (1) "I would rather hit the mark of my fate in the halter". μορσίμου στόχου = 'the fated aim'; "an aim that goes straight home to destiny"; or (2) μορσίμου στόχου = 'the stroke of doom', i.e. "may the fated shaft of death come home to me". From v. 781 ἐλθέτω μόρος τυχῶν the latter seems pre-

ferable: moreover it is for destiny to shoot, rather than for the individual to shoot at destiny.

768. πρόπαρ, 'rather' (so *prius* = *pro-tius*), cf. πάρος Il. VIII. 166, XVI. 629, Cho. 367. The word is rare, but προπάροιθε occurs S. c. T. 334, Ag. 1020.

ἀνάσσοι. Hades as 'lord and master' is preferable to a son of Aegyptus.

769. πόθεν, not ποῦ, "from what quarter can deliverance come". πόθεν closely with αἰθέρος. πόθεν ἄν, like πῶς ἄν, conveys a wish = εἴθε γένοιτό ποθεν.

770. The correction given in the text is less violent than others previously proposed. The form μυδηλὰ beside μυδαλέα is like the forms διψηλὰ, ῥιγυλὰ beside διψαλέα, ῥιγαλέα. In its import the word is better than δινυγρα or ὑδρηλὰ, implying "dripping", "oozing".

πρὸς ὅν, the clouds move *up* against the θρόνος, and there turn to snow.

771—773. For the accumulated epithets cf. Ag. 154 μέμνει γὰρ φοβερά παλιν-ορτος οἰκονόμος δοῖλα μνάμων μῆνις τεκνό-ποινος. Of those in the present passage λισσὰς and αἰγίλιψ form a pair, as do ἀπρόσδαικτος and οἰόφρων. λισσὰς,

δεικτος οἰόφρων κρεμάς (795)
 γυπιάς πέτρα, βαθύ
 πτώμα μαρτυροῦσά μοι,
 πρὶν δαίκτηρος βία 775
 καρδίας γάμου κυρῆσαι;
 κυσὶν δ' ἔπειθ' ἔλωρα κάπιχωρίοις ἀντ. β'. (800)

ὑδρῆλὰ Dindorf, νέφη διύγρα Paley, δύσαντα M. Schmidt. 772 sqq. κρέμας et γυπίας M, corr. Hermann. Totum hunc locum sanum esse censeo, neque quicquam causae esse cur a Burgesio ἀπρόσστεiptos, a Marckscheffelio ἀπρόσστεικτος, recipiamus. Vide infra. Dum οἰόφρων scribit Pauw, poeticam loci venustatem inscipienter pessumdat. 775—776 Aperte corrupta est antistrophe. Illa igitur sananda: hic nulla sunt indicia corruptionis. Propter suam cuiusque antistropham Hermannō debetur δαίκτηρος, Butlero πρὶν δὴ με καρδίας βία δ. γ. κυρεῖν, Dindorfio κάρζας. 777 κύσειν M, corr. Robortellus. ἔλωρ ἔπειτα Nauck. ἔλωρα κάγκυλωνύχοις Martin.

“smooth”, αἰγίλιψ, “so smooth that even goats cannot climb it”. ἀπρόσδεικτος, “that cannot be pointed at, so far is it”, οἰόφρων, “withdrawing itself into proud seclusion”. Hermann’s note on ἀπρόσδεικτος is worth quoting: “Haec divina immensae altitudinis descriptio ita excessit captum quorundam χαμαιζήλων criticorum, ut ἀπρόσδεικτος alius in ἀπρόσδεικτος alius in ἀπρόστεικτος mutari velent”. Cf. Hdt. IV. 184 (of Atlas) ὑψηλὸν οὕτω δὴ τι λέγεται ὥς τὰς κορυφὰς αὐτοῦ οὐκ οἶά τε εἶναι ἰδέσθαι.

772. οἰόφρων. It is a mistake in Greek to suppose that compounds of this kind have no force in their second part. A most poetical touch would be lost here if we did not connect -φρων with φρόνημα and φρονεῖν μέγα. The peak is personified and accredited with volition in its pride and seclusion.

773. γυπιάς. Paley quotes Aristot. H. A. IX. 11 τίκτει (sc. the vulture) ἐν πέτραις ἀπροσβάτοις.

774. βαθύ πτώμα, i.e. they will cast themselves down. τὸ πίπτειν=τὸ καταβάλλεσθαι. Cf. Prom. V. 747 τί δῆτ' ἐμοὶ ζῆν κέρδος ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαντήν τῆσδ' ἀπὸ στύφλου πέτρας | ὅπως πέδω σκήψασα τῶν πάντων πόνων | ἀπηλλάγην;

μαρτυροῦσα, more than e.g. ὁρώσα. The thing is to be done in the loneliness of the distant mountain-peak, where none but the peak will be witness; otherwise ‘loco remoto ab arbitris’ (Cic. Verr. II. 5. 31). The construction as in Pind. Ol. VI. 21 τοῦτό οἱ σαφέως μαρτυρήσω.

775. πρὶν κ.τ.λ., a repetition of v. 767: indeed the general correspondence of vv. 755—768 and vv. 769—784 points to these passages being hemichoric. The Scholiast construes τοῦ γάμου δαίκτηρος τῆς καρδίας μου. But the position of βία is decisive for the order πρὶν βία καρ. κυρ. γάμ. δαίκτηρος. As a question of style βία between two genitives, and yet belonging to neither, is barely possible. For βία καρδίας cf. S. c. T. 612 βία φρενῶν, and Ar. Nub. 86 ἐκ τῆς καρδίας φιλεῖν. The Scholiast, however, is right in so far as he regards δαίκτηρος as ‘rending the heart’, i.e. βία καρδίας κυρ. γάμ. δαίξοντος (αὐτὴν sc. τὴν καρδίαν). Hom. Od. XIII. 320 ἔχων δεδαϊγμένον ἦτορ (of grief, —though the passage is probably unhomeric).

777. ἔπειθ', i.e. when the body lies mangled at the bottom. Cf. Soph. Aj. 830 κυσὶν πρόβλητος οἰωνοῖς θ' ἔλωρ, II. XVII. 272 κυσὶ κύρμα γενέσθαι, Od. III. 271 οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι, II.

ὄρνησι δειπνον οὐκ ἀναίνομαι πέλειν.
τὸ γὰρ θανεῖν ἐλευθεροῦ-
ται φιλαιάκτων κακῶν.
ἐλθέτω μόρος πρὸ κοι-
τας γαμηλίου τυχών.
ποῖ τίν' ἀμφυγᾶς ἔθ' εὖρ-
ω πόρον, γάμου λυτήρα;

780

(805)

778 ὄρνησιν δειπναν M. δειπνον cod. Guelf. "Puri" illius senarii causa πετῆσι δειπνον Dindorf. 779 μ' ἐλευθερώσει Paley. ὁ γὰρ θανὼν Hartung. τῷ γὰρ θανεῖν ἐλευθεροῦμαι Schuetz, Weil. ἐλευθεροῖ τοι Wecklein. Sanam esse vulgatam infra ostendi. 780 φιλαϊανῶν Dobree. φιλαϊλινων Herwerden. 781 ἐλθέτω bis M. μῶρος dederat prima manus. 783—784 τίν' ἀμφ' αὐτᾶς ἔτι πόρον τέμνω γάμου καὶ λυτήρια M; at "λείπει εὖρω" ait scholiasta. ποῖ τίν' Weil. λυτήρια Pauw. ἀμφυγὰν Hermann. Cetera ipse restitui. ποῖ τίν' ἀμφυγᾶς ἔτ' οἶμον τέμνω

I. 5, S. c. T. 1020 &c. The plural ἔλωρα after the analogy of σκόλα, ξναρα, λάφυρα (εχινυῖαι) &c. II. XIX. 93 Πατρόκλου ἔλωρα.

κάπιχωρίοις, i. e. that happen to be natives of the place where the fall occurs; γῦπες (γυπιάς v. 773) and other birds ὦν τὰ ἦθη ἐν ἐκείνῃ τῇ χώρᾳ ἐστί.

779. ἐλευθεροῦται. Objection has been taken to the tense, since at first sight the required sense seems to be ἐλεύθερόν ἐστι (ἡλευθέρωται) or ἐλευθερωθήσεται. Yet a correction of this passage will entail a correction of Eum. 175 κάμοι γε λυπρός, καὶ τὸν οὐκ ἐκλύσεται, | ὑπὸ τε γὰν φνυγῶν οὔποτ' ἐλευθεροῦται. It is out of the question that the same mistake can have occurred in the two places. Rather both are genuine, and ἐλευθεροῦται is here sententious present: "death frees itself", i. e. "to die is to free oneself"; while in the passage of Eum. it is *praesens propheticum*. (Cf. P. V. 764, 767 &c.)

Literally, of course, death frees the sufferer, or is itself free, but 'death frees itself' is no un-Greek laxity.

781—782. The sense is that of vv. 765—767, and the Scholiast rightly explains τυχών: ἐμοῦ δηλονότι.

πρὸ combines the meanings "before" and "rather than", Hdt. VII. 152 πᾶν δὴ βουλόμενοι σφι εἶναι πρὸ τῆς παρεούσης λύπης. τυχών πρὸ implies forestalling in time, while the sense amounts to priority of choice.

783—784. See crit. note. The Scholiast probably read what M gives, and his note λείπει εὖρω had reference only to the words καὶ λυτήρια, which he could not join to τέμνω, i. e. he understood ποῖ τίνα πόρον τέμνω καὶ λυτήρια εὖρω; πόρον τέμνειν is possible in two senses, (1) like φάρμακον, ἄκος τέμνειν, (2) like τέμνειν ὁδόν 'secare viam'. But while there is manifestly some corruption here, there is no trace of any in vv. 775—776, to which these must metrically correspond. ἀμφ' αὐτᾶς (for περὶ ἐμαυτῆς) is weak and unnecessary, while the correction ἀμφυγᾶς has all the qualities of recommendation. Cf. Cho. 943 ἀναφυγαὶ κακῶν. πόρον εὐρεῖν is a common phrase: Prom. V. 59 δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρον, Eur. Med. 1418 πόρον ἠῦρε θεός, and is particularly suited to finding a way almost where no way is. The double question may have caused the omission of one of its introductory words. Cf. Hom. Od. I. 170 τίς πόθεν εἰς ἀνδρῶν;

ἔνζε δ' ὁμφάν οὐρανίαν, τέλη στρ. γ'. 785
 λιτανὰ θεοῖς, τέλεα δέ μοι πελόμενα καὶ (810)
 λύσιμα· μάχαν δ' ἔπιδε, πάτερ,
 βίαια μὴ φαιδρῶς ὀρῶν
 ὀμμασιν ἐνδίκους.

Weil. ἡ τιν' ἀμφυγὰν ἔτ' ἡ πόρον τέτρω γ. λυτῆρα; Hermann. 785 ἔνζεν M, corr. Robortellus. 785—787 ὁμφάν οὐράνια μέλη λιτανα θεοῖσι καὶ τέλεα δέ μοι πῶς πελόμενά μοι λύσιμα μάχιμα δ' M. Corrupta est etiam antistropha; unde fit ut coniecturae quam plurimae provenerint. In antistropha 793 sq. (μετά με κ.τ.λ.) metri schema, ni fallor, aperte exstat ~ ~ ~ ~ quater repetitum; itaque in hoc schema strophā a verbis τέλεα δέ μοι redigenda est. Quod ad verba praecedentia attinet, vix dubium esse potest quin vera sit forma Αἰγύπτειον et epithetum cum ὁμφάν omnino requiratur. Pro οὐρανιΑΜέλη scripsi οὐρανιΑΝ, Τέλη. ὀρανίαν Dindorf, ὀρθίαν dubitanter Wecklein. τέλεα δύοs πελόμενά μοι Hermann. 787 λύσιμα· μάχαν δ' etiam Paley. λύσιμά μ' ἄχειμ' Weil. Fieri potest ut μα e dittographia ortum sit; itaque χλιδὰν δ' Oberdick. 788 φιλεῖs M. φαιδροῖs Weil. Oberdickium sequor. φίλοιs Lachmann. φίλωs Marckscheffel. Possis μὴ

785 sq. ἔνζε, ἐαυταῖs παρακελεύονται Schol. From ἔν, the vociferation of emotions such as great astonishment, or dismay. Cf. Pind. P. IV. 237 ἔνζεν ἀφωνήτω περ ἄχει. With internal accus. also Pers. 280 ἔνζ' ἀποτμον βοὰν δυσαιανῆ, *ibid.* 1042 ἔνζε μέλος.

ὁμφάν, of other than the divine utterance, Eur. Med. 175, Pind. N. x. 63.

οὐρανίαν: an epithet is required with ὁμφάν. It might be possible to read οὐράνια as (neut. plur.) adverb, if ἔνζε ὁμφάν could be treated as one word. But ἔνζε ὁμφάν leaves ὁμφάν tame and bare. With the expression οὐρανίαν itself cf. Ar. Nub. 357 φωνὴ οὐρανομήκης, Eur. Tro. 519 ἵππον οὐράνια βρέμοντα, and the phrase οὐράνιον ὄσον (*immense quantum*). "A shriek that reaches to heaven".

τέλη. οὐρανιΑΝΤέλη for οὐρανιΑΜέλη. τέλη gives the best sense with λιτανὰ and with τέλεα καὶ λ'σιμα below. (Cf. v. 611 and note.) τέλη λιτανὰ = "offerings of prayers" (= τέλη εὐκταῖα loc. coll.). τέλεα then follows with a paronomasia, and λύσιμα τέλη = expiatory rites and offerings. Besides τελεῖν ἱερά, θυσίαν, ὕργια

it is possible to say τελεῖν λιτάs. λιτανὰ is a rare word, only occurring here and in S. c. T. 102 (where it seems to be a noun). Its accentuation is debated, but should probably follow the analogy of ἐάνος, ἐπηετανός, ἀγάνος &c.

τέλεα (of prayers), cf. Ar. Thes. 353 εὐγματα τέλεα, Pind. Fr. 87 εὐχῶλαι τέλειαι, Cho. 212 τελεσφόροι εὐχαί. On the other hand τέλεα with μέλη would be an obscure combination. λύσιμα (τέλη) with a reference to λύσεις e.g. those of Plat. Rep. 364 E.

787. μάχαν, the struggle between the Egyptians and Argives. At the same time this does not seem quite the most apposite thought in the context. Weil thinks the scholion ἀντὶ τοῦ ἀτάραχα points to a reading λύσιμά μ' ἄχειμ' = *serena me adspice*. ἄχειμος is, however, a suspicious-looking word, and it might be better to suggest that the Scholiast read λύσιμα· γαλάν' (i.e. γαληνὰ = γαληνῶs) ἐπιδε κ.τ.λ. ἐφοράω with adverbs and adjectives is a favourite use.

788. φαιδρῶs: cf. Ag. 520 φαιδροῖσι τοισὶδ' ὀμμασι | δέξασθε... βασιλέα.

σεβίζου δ' ἰκέτας σέθεν,

(815) 790

γαιάοχε παγκρατὲς Ζεῦ.

γένος γὰρ Αἰγύπτειον ὑπέρφρον ἄρ-

ἀντ. γ'.

σσενογενὲς μετὰ με δρόμοισι διόμενοι

φυγάδ' ἀλαλαῖσι πολυθρόοις

(820)

φαιδροῖς ὁρῶν δμμασιν ἐν δίκῃ (i.e. cum in iudicium res venerit). 791 γαιούχε Schuetz et in antist. θνατοῖς. 792—793 γένος γὰρ Αἰγύπτειον ὕβριν δύσφορον κ.τ.λ. M. Αἰγύπτειον ὕβρι δύσοιστον ἄρσενογενὲς, οἱ Hermann. δύσφρον Bamberger. παράφρον Schwerdt. ὑπέρφρον scripsi. 794 φυγάδα μάταισι M. Quamvis πλάταισι πολυθρόοις quivis facile scribere possit, φυγαΔΑΛΛΑΛΛΑΙσι pro φυγαΔΑΜΑΤΑΙσι praeferendum cēnsui. ματαλαῖς φυγάδα μ' ἄλαισι Madvig. πάτοις

790. "Thou, in thy vast might, respect thy suppliants". ἰκέτας is in pathetic contrast to γαιάοχε παγκρατὲς. "All the world and all things are in thy power: this pity can cost thee little".

γαιάοχε, an epithet conventionally bestowed on Poseidon. Such is always the case in Homer, and in Pind. Ol. XIII. 82 Γαιάοχω alone=Ποσειδῶνι. Cf. S. c. T. 310 Ποσειδᾶν ὁ γαιάοχος. In Soph. O. T. 160 γαιάοχον Ἄρτεμιν is used in a unique sense resembling πολιοῦχον, but that instance is enough to shew that the Athenian mind did not regard the notion γαιάοχος as inseparable from Poseidon. The scholion on Il. XIII. 125 explains ὁ ἔχων, ἥγουν βασιτάξων τὴν γῆν, and under an ill-digested mythology this may be said of either Zeus or Poseidon. Frag. 65 Ζεὺς ἐστι...γῆ. Cf. Prom. V. 994.

792. Αἰγύπτειον. Though not absolutely necessary as a patronymic form, this is decidedly preferable to Αἰγύπτιον. Cf. Ἰνάχειος (Prom. V. 590), Eur. El. 1176 οἱ Ταντάλαιοι ἔκγονοι, I. T. 1 Πέλοψ ὁ Ταντάλειος. Αἰγύπτιον would rather be "Egyptian", whereas the meaning intended is that of v. 30 ἄρσενο-πληθῇ ἐσμὸν ὕβριστὴν Αἰγυπτογενῆ. The purely adjectival termination -ιος is however undoubtedly found, e.g. Prom. V. 577 ὦ Κρόνιε παῖ. MSS. are no guides as to -ειος (-ειον) and -ιος (-ιον): see Cobet, Var. Lect. ed. 2, p. 87.

793. γένος...διόμενοι...δίζηνται. Con-

structions κατὰ σύνεσιν also in Prom. V. 421, 805, 808 &c.

794. The ms. reading μάταισι is explained by the Scholiast as ταῖς ζητήσεσιν; as if connected with ματεύω (μαστεύω). This was a guess. μάτη only occurs in the sense of a "sin" (cf. μάταιος) or 'wanton behaviour' (=ἀκράτεια, ἀκολασία). Cf. Cho. 918 ἀλλ' εἴφ' ὁμοίως καὶ πατὴρ τοῦ σοῦ μάτας. Liddell and Scott explain μάτ. πολ. "with labour in vain", i.e. (presumably) "with vain efforts accompanied by much cry". But obviously their labour is *not* in vain, for they have caught the Danaids up and (as the latter fear) are on the point of success. The only allowable meaning, if μάταισι were sound, would be "full of wantonness expressing itself in many a shout". But it is questionable whether μάται can be used of feelings without exercise, or whether the sense is worth the trouble of extracting it. The epithets ὑπέρφρον ἄρσενογενὲς stand out distinctly against φυγάδα: "the poor fugitive (women) chased by strong and arrogant males". In μάταισι seems to be hidden some word which with πολυθρόοις intensifies this contrast of brute male strength with female weakness. Judging from μάχαν above, and the line next following, ἀλαλαῖσι is very probable, φυγαΔΑΛΛΑΛΑΙσι having become φυγαΔΑΜΑΛΑΙσι, and thence φυγάδα μάταισι. ἀλαλαῖ are "war-shouts" (Homeric ἀλα-

βίαια δίζηνται λαβεῖν.
 σὸν δ' ἐπίπαν ζυγὸν
 ταλάντου· τί δ' ἄνευ σέθεν
 θνατοῖσι τέλειόν ἐστιν;

δοό· ἀαά·

στρ. δ'. (825)

795

Oberdick. 795 διζήνται M. 797 πιδανευ M, corr. Robortellus. 798 θνατοῖς M. 799—870 Prope desperandum est de toto hoc loco. Hic illic sani versus, senarii vel ionici a minore vel quicumque, 'apparent rari nantes in gurgite vasto': ceteri

λητός). Pind. Fr. 224 *μανίαι τ' ἀλαλαί τ' ὀρινομένων*, 225 *κλύθ'*, Ἀλαλά, *πολέμου θύγατερ*.

796. *ἐπίπαν*. It is an open question whether *ἐπίπαν* is an adjective (cf. *πρό-πας, σύμπας*) or an adverb (= *διόλου, παν-τελῶς*), i.e. whether we must render "the beam of thy balance is universal", or "thine wholly is the beam of the balance". In Pers. 42 *οὔτ' ἐπίπαν ἡπειρο-γενὲς κατέχουσιν ἔθνος*, the quantity makes for the adjective. Lexicographers quote a form *ἐπίπαντες*. Yet the adverbial sense (Herodotus and Thucydides) is usual, and is best here, both because of the position of *σόν*, and from the use of *σὸν ζυγὸν-ταλάντου* and not *σοῦ ζυγὸν ταλ. σόν* is emphatic: "They may strive, but all real issue depends on thee".

ζυγὸν ταλάντου. Cf. Theog. 157 *Ζεὺς τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλως*, II. XIX. 223 *ἐπεὶ κλίνῃσι τάλαντα...Ζεὺς*, VII. 69, XVI. 658, XXII. 209.

Primarily Zeus does not order fate, but only tests and administers it as dispensed by *Ἀνάγκη* or the *Μοῖραι*. It was obviously impossible to harmonize the omnipotence of Zeus with the powers of Destiny (see especially Prom. V. 515—520).

Homer uses only the plural *τάλαντα* (= 'scales'), and so Pers. 346 *ἀλλ' ὦδε δαίμων τις κατέφθειρε στρατὸν | τάλαντα βρίσας οὐκ ἰσορρόπῃ τύχῃ*.

ζυγόν (= *πῆχυς*) afterwards meant the balance itself. Plat. Rep. 550 E & c.

798. *τί δ' ἄνευ σέθεν*. Cf. Ag. 1487

τί γὰρ βροτοῖς ἄνευ Διὸς τελεῖται. The opposite is *σὸν θεῶ*.

799. As far as v. 870 this part of the play is so corrupt as to be almost hopeless. See crit. note, to which it need only be added that light has been sought in the present edition from the following considerations: (1) That in all similar passages of altercation the remark of the one party is taken up pointedly in the answer of the next, so that though the sense of any given passage must first be looked for in the previous words of the speaker himself, if there are any, or in his subsequent words, if there are such, yet the clue to correction often lies in the last remark, be it threat, entreaty or cry, of the other interlocutor, or else in his following answer. It is on this principle that the emendations have been made in v. 816 (answering to v. 820), in v. 833, in v. 836 (answering to *βᾶτε* &c.), in vv. 837 and 839. (2) That no writer repeats his figures of thought, turns of expression, and actual words, more than Aeschylus, and therefore he must be illustrated from himself. (3) That Aeschylus is fond of antistrophe of sense as well as metre, so that one passage may often be helped by both the thought and the manner of expression of the passage to which it is antistrophic. This principle (which is so evident in vv. 856—862 as compared with vv. 865—870) has been applied to the emendation of vv. 847—852 in the light of vv. 839—842. (4) In all cases

ὅδε μαρπτήης ὁ νάϊος:

800

γαῖος δ' ὦν πρὸς τί, μάρφθ', ἰκάνεις;

* *

ἀντ. δ'.

* * *

* * * *

ιοῦ· ἰοῦ·

στρ. ε'.

laborant vitiis prope insanabilibus. Editores varie distribuunt, varie lacunas statuunt, diversissimos in modos verba corrupta emendant. Suam quisque viam indagat, quocirca vix operae pretium est in his adnotationibus commemorare quae quisque excogitaverit. Optima tantum, quae videntur, electa rettuli. Mirum est qualia verba editores Aeschilo tribuerint. Quantumcumque enim corruptus sit locus, illud tamen certum est, Aeschylum non omnis generis barbara vocabula huc corrasisse. Si qui versus incolumis manet, satis Graecus est, satis nota verba continet. Quamobrem igitur in reliquis monstra horrenda informia ingentia, quibus sensus ademptus, sunt invenienda? Archetypum in hac parte perquam laesum, nonnumquam omnino evanidum, fuisse nemo est quin credat. Dedit librarius quantum legere potuit, quantum denique suspicabatur latere, sed non Oedipus erat. Ad unciales plerumque equidem rem revoco. 799 ὁ ὁ ὁ ἄ ἄ ἄ M. Remigantium clamorem esse suspicatur Butler. δοῶ ἀαῶ Weil, Oberdick. ὦ. ἀ. Dindorf. ὄρα· ὄρα M. Schmidt. 800—801 ὅδε μάρπισ νάϊος γάτος τῶν πρόμαρπτι κάμνοις M. Pro ΠΡΟ...ΜΑΡΠΤΙΚΑΜΝΟΙC scripsi ΠΡΟCΤΙΜΑΡΦΘΙΚΑΝΕΙC; μάρπτις Turnebus. μάρπτυσ Stanley ex Hesychio. τῶν πρὸ σύ, μάρπτι, κάμνοις Hermann. τῶν πρόπαρ, μάρπτα, κάμνοις Oberdick. τῶνδε πρὸ Schwerdt. 802—804 ἰόφ· ὅμ· * * αἰθι κάκκας νυ διῖαν βοᾶν ἀμφάλω M. Scripsi ΙΟΥΙΟΥΙΟΥ-Μ(ΑΛ)ΑΥΘΙCΑΛΚΑCΜ(ΕΜ)ΑΥΙΑ. ὁσιόφρονα λύσιν καββασίας ὀλωλυ²⁰

of emendation a recourse to uncial writing tends to shew that most of the mistakes are due to faults of a mutilated archetype in uncials. The passage has therefore been tested in uncials throughout, and in the critical notes are offered specimens of the results. It is hoped that with the help of the translation the suggestions here given may at least vindicate their existence, if not commend themselves for acceptance, without much discussion in this part of the work. An examination of the notes of the Scholiast will shew that he read substantially the same corrupt text as that of M; and it is well once more to remark that the fact of the Scholiast having a certain reading before him is no proof that Aeschylus wrote it.

δοδ. ταῦτα μετὰ τινος πάθους ἀναβο-

ῶσιν, ἐξ ἀπόπτου τοῦς Αἰγυπτιάδας (rather τὸν κήρυκα) ἰδοῦσαι. Schol.

800. μαρπτήης. The MS. reading μάρπισ must be a mere slip for μάρπτις (μάρπτι occurs immediately). Hesychius has μάρπτυσ· ὑβριστής, and μάρπτις is in keeping with e.g. λάτρης, τρόχης. Yet μάρπτις itself is here probably a mistake for μαρπτήης (cf. πειρατής, κλεπτής &c.) by the confusion of pronunciation of η and ι.

μαρπτήης ὁ νάϊος = "pirate", ληστής (for which μαρπτήης is substituted because his mission is to arrest persons, not to plunder property). The Scholiast says ὁ πρῶην μὲν ἐπὶ νηὸς, νῦν δὲ ἐπὶ γῆς γεγονώς.

802. ἰόφ. ὅμ. ἐπὶ ἀποπτυσμοῦ μίμημα, Schol.; an attempt to explain the inexplicable.

ιοῦ μάλ' αἴθις, ἀλκᾶς

μεμανῖα βόαμα φαίνω.

δοῶ· τάδε γε δὴ φροίμια, τᾶρξαντ'

(830) 805

ἐμῶν πόνων βιαίων.

ἀντ. ἐΐ.

*

*

*

*

*

ἡέ· ἡέ.

ἐέ· βαῖνε φυγᾶ πρὸς ἀλκάν.

βλοσυρόφρονα χλιδὰν δύσφορον αἶσαν,

Πέλασγ' ἀναξ, προπράσσου.

(835) 810

KH. σοῦσθε, σοῦσθ' ἐπὶ βᾶριν

βόαμα φαίνω Hermann, quod equidem non intellego. ἰὼ ἐν ὀφθαλμοῖς κλίμακας ναῖας ἰδοῦσα νῦν βοὰν Wecklein. αἴθι κάκας νωθεῖαν βοὰν Boissonade. ὥπ. 8π. Schuetz. 805 ὁρῶ τάδε φροίμια πράξαν πόνων βιαίων ἐμῶν M. δοῶ. ἀαῖ Weil.

ΠΡΑΞΑΝ in ΤΑΡΞΑΝ mutavi. πρῶξενα Turnebus. πόνων ἐμῶν βιαίων Schuetz. τάδε φροίμια, πρῶξενε, νῦν πόνων Oberdick. 807 ἡέ. ἡέ M. addidi ἐέ. 808 βᾶθι Weil. φυγάδι Schuetz. φυγάδος Oberdick. 809, 810 βλοσυρόφρονα χλιδᾶ δύσφορα ναὶ κὰν γὰ γαῖ ἀναξ προτάσσου M. Dedi προπράσσου, quod secundum usum verborum exigendi duplicem accusativum regit. Pro δυσφορα NAIKAN scripsi δυσφορο NAICAN. Possis autem δύσφρον' ἀνάγκαν. βλοσυρόφρων δ' χλιδᾶ Butler. βλοσυρόφρονα χλιδᾶ δύσφορα ναὶ τὰγγαί', ἀναξ, προτάσσου Hermann obscurius, ne barbarius dicam. 811—838 Desunt personarum notae.

803. μάλ' αἴθις, common with repeated exclamations or invocations, e.g. Cho. 876 οἴμοι· πάνοιμοι· οἴμοι μάλ' αἴθις ἐν τρίτοις προσφθέγμασιν Cho. 654 τίς ἐνδον, ὦ παῖ, παῖ, μάλ' αἴθις, ἐν δόμοις; Ag. 1345 &c.

ἀλκᾶς μεμανῖα, imitated from II. v. 732, μεμανῖ' ἔριδος καὶ αὐτῆς, XIII. 197 μεμαῶτε ... θούριδος ἀλκῆς. And though in those places the sense is different, viz. "eager for battle", yet in combination with βόαμα φαίνω the other sense "craving for help" is possible, especially as the exact value of Homeric expressions is rarely appreciated in later imitations or borrowings. Cf. inf. 828.

805. φροίμια in the doubtful context may be either (1) "what I see is the prelude", the herald having either done some act or made some gesture of a violent nature (βιαίων), or (2) "this cry of mine (δοῶ) is the prelude to the sufferings I am to endure". Cf. Prom. V. 741 οὗς γὰρ νῦν ἀκῆκοας λόγους | εἶναι δόκει σοι

μηδέπω 'ν προοιμοῖς.

808. ἀλκάν, i.e. the βρέτη. As the Scholiast would say, ἐανταῖς παρακελεύονται to flee from the λευρὸν ἄλσος to the πάγος. ἀλκάν = praesidium S. c. T. 762 μεταξὺ δ' ἀλκὰ δι' ὀλίγου τείνει πύργος ἐν εὐρει. Sup. v. 325 ἀλκᾶ πῖςυνος.

809 sq. προπράσσου, with the double accus. of verbs exigendi. Cf. sup. v. 89. In Cho. 834 φίλοις πρόπρασσ' ἰὼν χάριτας ὀργᾶς λυγρᾶς the verb is sound, but the rest is uncertain. The middle, because Pelasgus is himself aggrieved by the insult (= πρόπρασσε σεαυτῷ).

δύσφ. προπρ. αἶσαν, lit. "exact a share hard to be borne", as if he were to levy contributions, and to make *their* contribution a heavy one. The contribution is really a penalty.

811. σοῦσθε. This (with σοῦσθε (Soph. Aj. 1414), and σοῦνται (Pers. 25)) is put under σέω in the lexicons. The form σοῦ σοῦ (Ar. Vesp. 209) is on the other hand clearly an interjection "shoo".

ὅπως ποδῶν ἔχετ'· εἰ δ' οὖν,
 τιλμοὶ στιγμοὶ
 πολυαίμων φόνιος
 ἀποκοπὰ κρατός.
 σοῦσθε, σοῦθ' ὀλούμεναι ἔμπαλιν.

(810)

815

ΧΟ. εἴθ' ἀνὰ πολύρυτον

στρ. α'.

812 sq. ὅπως ποδῶν. οὐκοῦν οὐκοῦν τιλμοὶ τιλμοὶ καὶ στιγμοί. Scholiasta οὐκοῦν explicat ἰδίως τοῦτο, ἀντὶ τοῦ εἰ δὲ μὴ. Requiritur ille quidem sensus sed in οὐκοῦν non inest. εἰ δ' οὖν etiam Hartung. Neque satis est ὅπως ποδῶν. ὅπως τάχος Heimsoeth. ὀκνεῖν ὀκνεῖν τιλμὸν τιλμὸν Wecklein. Legi potest τιλμοὶ πλοκάμων, στιγμοὶ φόνιοι, πολυαίμων ἀπ. κρ. 814 πολυαίμοι φόνιός τ' Weil. 816 ὀλούμεναι ὀλόμεν' ἐπαμίδα M. ὀλοαὶ μέγ' ἐπ' ἄμαλα (ex Hesychio) Hermann. ἐπ' ἄμαδα Schuetz. ἐφ' ἀλιάδα Dobree. ΕΠΑΜΙΔΑ ex ΕΜΠΑΛΙΝ factum esse veri simile est. ὀλούμεναι Bothe. οὐλόμενοι Paley. 817 εἰθ' ἀνὰ M, et πολύρυτον.

We must suppose a σέω (=σεῶ=σεύω), with weak form συ in σύμενος (Ag. 746), συθείς (Pers. 135), and strong form σόω (=σοῶ).

βάριν, an Egyptian boat. Cf. Eur. I. A. 297 βάρβαροι βάριδες. In Pers. 554 the ships of Xerxes, with no particular reference to the Egyptian contingent, are called βάριδες. Herodotus (II. 96) describes a certain flat boat and says that the Egyptians call it βάριν i.e. *bari*. Aeschylus does not mean in particular the boat described by Herodotus, but uses the term for an oriental ship generally, meaning πλοῶν or ναῦν, but with a foreign suggestion.

812. εἰ δ' οὖν=εἰ δὲ μὴ. Cf. Soph. Ant. 722. So εἰ δὲ Plat. Euthyd. 285 C εἰ μὲν βούλεται, ἐψέτω· εἰ δ', ὅ τι βούλεται, τοῦτο ποιεῖτω. Such uses are really aposiopeses.

813. τιλμοί, sc. πλοκάμων ὑμετέρων ἔσσονται. The genitive is unnecessary, since the application of τίλλειν is restricted. The verb is omitted, the threat being more vigorous because more interjectional.

στιγμοί, i.e. they are to be treated as runaway slaves. Cf. στιγματίας. δραπέτης ἐστιγμένος (Ar. Av. 760), ἐστιγμένος αὐτομόλος (Aeschin. 38. 26).

814. πολυαίμων κ.τ.λ. The threats increase in vehemence. Women cannot as a rule bear to think of blood; hence φόνιος to duplicate the effect.

816. ὀλούμεναι, an imprecation rather than a threat. "Go, with a plague upon you": for the colloquial φθείρεσθε.

The MS. reading is ἐπαμίδα, out of which nothing can be made. Hermann's ἐπ' ἄμαλα is taken from Hesychius: ἄμαλα· τὴν ναῦν ἀπὸ τοῦ ἀμᾶν τὴν ἄλα· Αἰσχύλος Πρωτῇ σατυρικῷ, while the Etym. Mag. has ἀμάδα· τὴν ναῦν Αἰσχύλος. This ἄμαλα and ἀμάδα seem to point to some rare word for a ship, though the former itself (ἄμαλς) is out of the question. ἁμάς or ἁμάς may however have been extant, or there might have been an ἡμάς, ἡμάς or ἡμίς, of which the Doric form alone survives in these glossaries. Yet it is difficult to conceive of an etymological value for such forms.

817. πολύρυτον: the epithet expresses the dangerous magnitude of the sea-waves: "on the sea's great flood". ἀνὰ cum accus. expresses the helpless dashing to and fro, the destruction in διώλου being pictured as protracted; i.e. ἀνὰ.. πόρον (φερόμενος) διώλου.

ἀλμύεντα πόρον

δεσποσίῳ ξὺν ὕβρει

(845)

γομφοδέτῳ τε δόρει διώλου,

820

εὐδαίμονες ὥς ἔμπαλιν αἶδ' ἥ-

818 ἀλμύεντα Hermann. ἀλμυρόεντα Hartung. Fortasse nil opus est pede reso-

luto. 819 δεσποσύνῳ Stephanus. θεσπεσίῳ Turnebus. 820 γομφέτω^{οδ}
τε δορί M. 821 Locus admodum corruptus. αἶμονες ὥς ἐπαμίδα ησνδονπιατᾶ-

πιτα M. ἤμαγμένον σε καθίζω habet scholiasta; unde Turnebus αἶμον' ἴξω σ' ἐπ' ἀμίδα. Plerique praeconi dant; e.g. αἱματόεσσαν καθίζω δέ σ' ἐπ' ἀμίδα Haupt, αἶμον' ἔσω σέ γ' ἐπ' ἀμαλα Paley, αἱμονά σ' ἐπ' ἀμάδα θήσω τρόπον δραπέτα Conington. Equidem litteras ΕΥ post διωλοῦ excidisse arbitror, et ex (ΕΥ)-(Δ)ΑΙΜΟΝΕCΩCΕΜΠΑΛΙΝΑΙΔΗ(ΜΕΘΑ)CΥΛΟΙΤΕΤΑΠΑΝΤΑ fac-
tum esse ΑΙΜΟΝΕCΩCΕΤΑΜΙΔΑΗ.....CΥΔΟΥΠΙΑΤΑΠΙΤΑ. Fuerat ergo "utinam pessum datus esses, ut nos felices et securae rursus in omne

818. ἀλμύεντα, with πόρον, forms a compound="the sea". πόρον requires this definition. Cf. ὕγρα κέλευθα (Hom. Od. III. 71), ἰχθυόεντα κέλευθα (Od. III. 177). Exactly equivalent to the whole expression is Pind. P. v. 119 ἄλδς (=ἀλμύεσσα) βαθεῖα (=πολύρντος) κέλευθος (=πόρος).

819. δεσποσίῳ ξὺν ὕβρει. Perhaps this might be taken to mean "along with your insulting masters", i.e.=ξὺν δεσποτῶν ὕβρει=ξὺν δεσπότηις ὕβρισταῖς. Cf. Cho. 770 μή νῦν συ ταῦτ' ἄγγελλε δεσπότην στύγει (=στυγερώ δεσπότη). The use of the adjective in such a sense is, however, unlikely. In Latin we have "erilis praevertit metus" (Plaut. Amph. v. 1. 17), "my master's fear", Cho. 942 δεσποσύνων δόμων="our master's house", Pers. 586 οὐδ' ἔτι δασμοφοροῦσιν δεσποσύνουσιν ἀνάγκαις: but erilis metus could not be used for "my timid master", and in the Greek passages quoted there is no analogy, as the substitution of τυραννικῶν and τυραννικαῖς respectively will shew. It is very unlikely that a tyrant could himself be called a δεσπότης ἀνάγκη. Rather render "with your lordly insolence and your bark", a combination of abstract with concrete not awkward under the circumstances. The herald had treated them as a δεσπότης treats his

slaves. δεσποσίῳ is prompted by the threat of στιγμαί, and γομφοδέτῳ δόρει by βάριν.

δεσπόσιος is chosen rather than δεσπότης, for the reason that the latter means "belonging to a master", and the former "like that of a master". "Your arrogant assumption of the master". Cf. χειμέριος) (χειμερινός.

820. γομφοδέτῳ. Cf. γομποπαγής Ar. Ran. 824. All ships were so fastened: cf. sup. 419 and the passage of Apollonius there quoted, Od. v. 248 &c. There need therefore be nothing particularly distinctive of the true Egyptian βάρις in the epithet, though as a matter of fact the γόμφοι were of much importance in this boat. Cf. Hdt. II. 96 ἐκ ταύτης ὦν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα πλινθηδὸν συντιθείσι ναυπηγεύμενοι τρόπον τοιόνδε. περὶ γόμφοις πυκνοῦς καὶ μακροῦς περιείρουσι τὰ ξύλα κ.τ.λ. But, if Aeschylus had known this, he would also have known that the βάρις was only a river-raft and could not make a sea-voyage. The force of the epithet is "for all its strength of build". The proud security of the sons of Aegyptus is in point.

821 sq. There is no reason to doubt that ὥς is genuine, and, if so, it should (after the unattainable wish εἴθε διώλου)

μεθ' ἄσυλοί τε τὰ πάντα.

κελεύω βίαν μεθεῖναι σε

τὰν πάρφρονά τ' ἰότατ'· ἰοῦ· ἰοῦ·

(850)

* * * *

κατάλειψ' ἵδρυμα· κί' ἐς δόρυ,

825

Ἄργείαν πόλιν εὐσεβῶν.

μήποτε πάλιν ἵδοιμ'

ἀντ. α'.

ἄλφεσίβοιον ὕδωρ,

(855)

ἔνθεν ἀεζόμενον

ζώφυτον αἶμα βροτοῖσι θάλλει.

830

tempus sedissemus".

823 βία μεθέσθαι ἔχαρ φρενί τ' ἄταν M. ΙΧΑΡΦΡΕ-
ΝΙΤΑΤΑΝ in ΠΑΡΦΡΟΝΑΤΙΟΤΑΤ facile redigitur. Possis etiam *πάρφρονά*
τ' ἀπάταν. *λίχαρ* vel *γλίχαρ* Lobeck. *ισχυρᾶς φρενὸς ἄταν* Butler. *εἴθαρ*
φρενὸς ἄταν Butleri amicus. βίας μεθίσθαι, ἔχαρ φρεσσί τ' ἄταν ἔαν Weil.
824—826 ἰὼ ἰὸν λείψ' ἵδρανα, κί' ἐς δόρυ ἀτιέτανα πόλιν εὐσεβῶν M. ἰὼ. ἰοῦ Turnebus.
ἰοῦ. ἰοῦ Hermann. Nescimus utrum choro an praeconi haec danda sint. Si illi, aut
Ἄργείαν πόλιν εὐσεβῶν aut ἄπιθ', ἐμὰν πόλιν εὐσεβῶν fortasse restituendum. Si huic,
vel quod scripsi, vel Ἄργείαν πόλιν οὐ σέβω. Superest ut alter versus choro, alter

praeconi detur; sed diu meditatus id praetuli quod in textu est. 827 εἶδοι M,
corr. Butler. Amisum est Μ propter sequentia ΑΛ. ἵδοι μ' E. Ahrens. ἵδοιν
Peiper. 829 δεζόμενον M, corr. Scaliger. 830 βοτοῖσι Conington. ἀεζομένη
ζώφυτος αἶα Tournier. νᾶμα Pearson, Schuetz. οἶδμα Bamberger. Posses, si opus

be followed by a clause containing the
indicative of an unattainable purpose.
Cf. Prom. V. 152—156 εἰ γάρ μ' ὑπὸ
γῆν...ἦκεν...ὥς μήτε θεὸς μήτε τις ἄλ-
λὸς τοῖσδ' ἐπεγῆθει, Cho. 188 εἴθ'
εἴχε φωνῇ...δπως...μὴ κινυσσόμεν.

εὐδαίμονες. Such a destruction of the
enemy would be a mark of fortune's (τοῦ
δαίμονος) favour.

αἶδ' = ἡμεῖς in contrast with "you".

ἡμεθα, sc. in our maiden bowers (πωλι-
κοῖς ἐδωλοῖς). ἡμεν would be less good:
cf. Ar. Eccl. 151 ἐβουλόμην μὲν ἕτερον ἀν-
τῶν ἡθαδῶν | λέγειν τὰ βέλτισθ', ἦν' ἐκα-
θήμην ἡσυχος. (Indeed ἡσυχος may be
the word really underlying ἡσυχος.)

824. ἰότατ'. Aeschylus uses this
word in the dative, Prom. V. 559 ἰότατι
γάμων. The dative is common in Homer,
and is explained by Hesychius as βουλή-
σει, ὀργῇ. The accusative is extant in
Il. xv. 41 μὴ δὲ ἐμὴν ἰότητα Ποσειδάων
ἐνοσίχθων | πημαίνει Τρώας.

825. κί' ἐς δόρυ, i.e. σοῦσθ' ἐπὶ βάρην
under another form, and therefore suit-
able to the herald. Moreover as v. 827
plainly begins the antistrophe to v. 817,
the speech of the Chorus should begin at
μήποτε. From the words of the Chorus
in v. 827 it seems that the ἀνὰ πόλιν of
M contains ἄμπαλιν.

828. ἀλφεσίβοιον. Alexander Aeto-
lus (circ. 280 B.C.) has also this un-
Homeric sense (ap. Parthen. Erot. 14)
οὐδὲ Μελλισσῶ | Πειρήνης τοιόνδ' ἀλφεσί-
βοιον ὕδωρ | θηλήσει μέγαν υἱόν. The
sense "cattle-fattening" passes into that
of fertilising power in general.

829. ἔνθεν ἀεζόμενον κ.τ.λ. The text
is sound. The Nile is called in Pers. 33
ὁ πολυθρέμμων, and rivers generally are
κουροτρόφοι. Plut. Is. 5 ascribes to the
Nile the quality of producing πολυσαρκία,
a quality which enriches the blood and
promotes fecundity.

ζώφυτον αἶμα is the generative blood

"Αργεῖος ἐγὼ γάρ, βαθυχαῖος,
 βασίλει' ἐκ βασιλείας.

KH. πέρανον· σὺ δ' ἔμπαλιν ναῖ
 βάσει τάχ' ἀθέλεος θέλεος.

(860)

XO. βᾶτε, βᾶτε πολλὰ σπουδᾶ.

835

esset, ζώφυτον εἶδαρ ὁποῖσι θάλλει. Sed vide infra. 831 sq. ἄγειος ἐγὼ βαθυχαῖος
 βαθρεῖας βαθρεῖας M. Schema videtur esse ~~Α~~ -- | ~ ~ ~ ~ | ~ ~ ~ ~ | ~ ~ ~ ~ | ~ ~ ~ ~ .
 ΒΑΣΙΛΕΙΕΚΒΑΣΙΛΕΙΑC dedi. "Αργεῖος etiam Bothe. γείος ἔχω βαθυχαῖος
 βαθρεῖας Hermann. ἔγγαιος ἔχω Weil. ἄγιος ἐγὼ Turnebus. λατρεῖας βαθυχαῖος
 ἄμοιρος ἐγὼ βαρεῖας Oberdick. 833 sq. γέρον· σὺ δὲ ναὶ ναὶ βάση τάχα θέλεος
 ἀθέλεος M. Vulgo retinent γέρον, quod choro dant: cetera tribuunt praeconi. Scripsi
 ΠΕΡΑΝΟΝ, de quo vide infra. 835—837 Locus corruptissimus. βία βία τε

(almost=σπέρμα). The substitution of
 βοτοῖσι for βροτοῖσι does away with the
 point of the passage. Why should the
 Danaids, in avoiding Egypt, describe the
 richness of its water, unless in some way
 that richness affects them injuriously?
 Their prayer is that they may never
 return to become prolific mothers of
 children to the lusty sons of Aegyptus.
 The Nile is credited with this gene-
 rative quality elsewhere e.g. Ael. de
 anim. III. 33 λέγεται ὁ Νεῖλος αἴτιος εἶναι
 εὐτεκνότατον παρέχων ὕδωρ. Strabo
 XV. 1 (p. 695) καὶ Νεῖλον δὲ εἶναι γόνιμον
 μᾶλλον ἐτέρων καὶ μεγαλοφυῇ γεννᾶν· τὰς
 τε γυναικας ἔσθ' ὅτε καὶ τετραδύμα τίκ-
 τειν τὰς Αἰγυπτίας. ζώφυτον might be
 predicative, but is probably defining.

831 = "Egypt has no claims on me,
 to demand me back as its slave. I am
 an Argive, and of royal birth moreover".
 Hence the emphatic ἐγὼ.

βαθυχαῖος. ἡ μεγάλως εὐγενής. χαοὶ
 γὰρ οἱ εὐγενεῖς Schol. βαθυ-, i.e. far back
 in my descent, deep as you can sound it;
 or simply = "very" (cf. βαθύδοξος &c.).

χαῖος or χαός (here χαῖος) properly
 means genuine (cf. Ἑτεο-βουτάδης). See
 Ar. Lys. 90

ΑΥ. τίς δ' ἀτέρα παῖς;

ΛΑ. χαῖα ναὶ τῷ σιώ,
 Κορινθία δ' αὖ,

where the scholion gives ἀγαθή. So He-
 sychius. Ἀχαιοί may be etymologically

connected. The word was especially
 Doric: χαὼν λέγεται τὸ ἀγαθὸν παρὰ Λα-
 κεδαιμονίοις Schol. on Theoc. VII. 4 (ἐλ-
 τί περ ἐσθλὸν χαὼν τῶν ἐπάνωθεν).

832. βασιλείας, viz. of Io, daughter
 of king Inachus.

833. πέρανον. One may venture to
 think this a very probable correction
 of γέρον. There is no "old man" pre-
 sent, for the over-active κῆρυξ cannot be
 such. The Danaids insist upon their
 rights, and the herald insultingly replies
 'finish it! Say out your say! But back
 you shall go'. περαίνειν is the most
 suitable verb in this sense. Of speech,
 its uses are (1) "finish". Cf. Pers. 699
 εἰπέ καὶ πέραινε πάντα, Ar. Plut. 648 πέ-
 ραινε τοῖνον ὃ τι λέγεις ἀνύσας ποτέ, Ran.
 1170 ἴθι· πέραινε σὺ, Αἰσχύλ', ἀνύσας,
 Menand. Ἀρρ. I. 5 πέραινε· σωθείης δέ,
 Sept. c. Th. 1051 Ἐρῖς περαίνει μῦθον
 ὑστάτη θεῶν. (2) "conclude in argu-
 ment". Cf. Ar. Eq. 1378 περαντικός,
 "logical".

σὺ δ', i.e. "you, for all your descent
 and arguments".

834. ἀθέλεος θέλεος (=nolens volens),
 without connecting particle, like ἀνω κάτω.
 In Latin such asyndeta are very frequent
 with contrasted pairs, e.g. dicenda ta-
 cenda, fanda nefanda: see Cic. Tusc. Dis.
 V. 114. They are less common in Greek.
 Plato Prot. 319 D is no true instance.

835. βᾶτε, acry to the Argives: "come!

ΚΗ. κατάβα σύ, μή τι κακὸν πάθῃς
ἐλκομένα παλάμαις ἐμαῖς.

(865)

ΧΟ. αἰαῖ· αἰαῖ·
εἰ γὰρ αὐταῖς παλάμαις ἔλκοιο
διὰ κυμόρρυτον ἄλσος
κατὰ Σαρπηδόνιον χῶ-

στρ. β'.

840

πολλὰ φρούδα βατεαμβαθυμτροκακὰ παθῶν ὀλόμεναι παλάμαις M. Si β et κ omnino eadem in minusculis esse memineris, sique rem ad unciales revocabis, satis arridebit, opinor, coniectura mea. E

ΒΑΤΕΒΑΤΕΠΟΛΛΑΙΣΠΟΥΔΑΙΚΑΤΑΒΑΣΥΜΗΤΙ

est factum ΒΙΑΙΒΙΑΙΤΕΠΟΛΛΑΙΦΡΟΥΔΑΒΑΤΕΑΙΒΑΘΥΜΙΤΡ Ceteras coniecturas vix erit qui accipiat. Dant plerique praeconi. βατέα βαθμίδων πρόκακα Enger. βᾶτ' ἐπὶ βᾶριν πρὶν κατοπαθεῖν Heath. βᾶτε, πρόκακα μὴ παθεῖν ὀλομένα παλάμαις ἐμαῖς Paley. 839 καὶ γὰρ δυσπαλάμως ὄλοιο M. Habet scholiasta τοῦτο ἰδίᾳ, εὐκτικῶς· ὄλοιο οὖν σὺν ταῖς σαῖς μηχαναῖς, unde censet Paley eum τοῖγαρ αὐταῖς παλάμαις legisse. εἰ γὰρ Heathii est. αἰ γὰρ Weil. ΑΥ(ΤΑΙ)C in ΔΥC abierat. σὺν παλάμαις Heimsoeth. δυσπαλάμως σύ γ' ὤλου Weil. "ὄλοιο supplevisse videtur sec. man., scribendum σαλεύου" Wecklein. Immo ἔλκοιο. 840 δι' ἀλλήρυτον M. ἀλλήρυτον Robortellus. Hic incipere videtur schema ~ ~ ~ ~ sexies. ΔΙΑ...ΜΟΡΡΥΤΟΝ relictum erat ex ΔΙΑΚΥΜΟΡΡΥΤΟΝ. Vide infra.

help!" The herald takes up the word and turns it to κατάβα with the emphatic σύ. "Come, do you say? Come down, yourself".

837. παλάμαις. Explained as μηχαναῖς, a sense used by Aeschylus in Prom. V. 166. But the herald would scarcely talk of his devices or circumventions, but rather of his compulsion by force. He has no "plan", but will drag them away. παλάμη is the hand, and particularly the hand of violence: cf. Il. III. 128 οὓς ἔθεν εἴνεκ' ἐπασχον ὑπ' Ἀρηος παλαμῶν, Soph. Phil. 1206 ὥς τίνα δὴ ῥέξης παλάμαν; ("deed of violence").

839. See crit. note. ἔλκοιο takes up ἐλκομένα, and the αὐταῖς παλ. reminds us of νν. 819 sq. The construction αὐταῖς "cum ipsiis" is found in Aeschylus S. c. T. 551, Prom. V. 221, 1047.

840. ἄλσος requires the epithet to define it as the sea, "an ἄλσος other than this over which you would drag me".

See note on ν. 488, and cf. πόντιον ἄλσος Pers. 111.

841. κατὰ Σαρπηδόνιον χῶμα, a promontory of Cilicia in the Aulon Cilicius, on that coast known as Τραχεῖα, and facing the Eastern end of Cyprus. In sailing from Argos to Egypt the coast would be followed as far as possible. Sarpedon was king of the Lycians (Il. II. 876), the son of Zeus, slain by Patroclus (Il. XVI. 419 sqq.). In Il. XVI. 675 Sleep and Death carry his body to Lycia. But if the τύμβος (Homer) of Sarpedon is the same as the χῶμα here, the early kingdom of Lycia must have been much more extensive than in historical times. The promontory was also known simply as Σαρπηδών, though generally as Σαρπηδωνία ἄκρα. Strabo XIV. p. 670. Soph. Frag. (quoted by Herodian περὶ μ. λ.) Σαρπηδὼν ἄκρα. This coast had an ill name.

μα πολύψαμμον ἀλαθεὶς
Συρίαῖσιν αὔραις.

(870)

KH. ἔυζε καὶ λάκαζε καὶ κάλει θεούς·
Αἰγυπτίαν γὰρ βάρην οὐχ ὑπερθορεῖ·
ἔυζε καὶ πικρότερον οἰζύος νόμον.

845

(875)

XO. οἰοῖ· οἰοῖ·

ἀντ. β'.

κῦμά σ' ἄκρας Κυπρίας ὑλάσσας

842 πολυψάμαθον M, corr. Emperius. ἀλαθεὶς M. 843 εὔραις εἰν αὔραις M.
Rationem geographicam et litterarum secutus CΥΡΙΑΙCIN conieceram, cum in
manus venit Weckleinii opus, ex quo hanc coniecturam praeripuisse invenio Badha-
mum. Idem voluit Paley (εὔραισιν). ἁέρλαισιν Hermann. εὐρυχώροις Marck-
scheffel. οὐρλαισιν Emperius. ἀγρλῆς ἐν Bamberger. 844 λάκιζε Bothe. λάσ-
καζε Boissonade. 845 ὑπεκθορεῖ Hartung. ὑπερθροεῖς Haupt. 846 ἔυζε καὶ
βόα πικρότερ' ἀχέων οἰζύος ἄνομ' ἔχων M. Idem accipio quod Emperius. Ratio cor-
ruptionis mihi haec videtur: βόα glossema est ad ἔυζε, ἀχέων ad οἰζύος; omissi sunt
accentus qui -ον in fine verborum significant. Fuit ergo

βόα
ἔυζε καὶ πικρότερ' ἀχέων οἰζύος ἄνομ'

Aliter Hermann χέουσα κ. π. οἰ. ν., Enger καίπερ χέουσα πικρότερ' οἰζύος νόμον.

847 οἰ quinques M.

848—852 Iterum locus corruptissimus. Neque liquet sen-
tentia, neque in ipsis verbis veri vestigia satis elucet. Inter densissimas loci tenebras

842. πολύψαμμον, on the geographi-
cal touch cf. v. 3, 32, 527—534.

843. Συρίαῖσιν αὔραις, i.e. the E.S.E.
winds, directly adverse to their return.
ἀλαθεὶς is treated as a passive (=πλανη-
θεις): hence the instrumental dative,
which, however, is also to be joined to
ἐλκοιο. Cf. Ag. 691 ἐπλευσε Ζεφύρου
γίγαντος αἶρα.

844. ἔυζε καὶ λ., with reference to
the αἰαῖ of v. 838, which is only the tex-
tual representative of many such cries.

κάλει θεούς, implied in the ill wish,
which is equal to a prayer.

845. οὐχ ὑπερθορεῖ. Paley supposes
a reference to an encircling net, and
quotes Ag. 359 ὑπερτελέσαι μέγα δουλείας
γάγγαμον. This seems scarcely sufficient,
ἔρκος or some similar word being required,
e.g. Il. IX. 476 ὑπέρθορον ἐρκίον αὐλῆς,
Hdt. II. 134.

But in v. 820 and 839 the Danaids
have invoked disaster on the Egyptian
ship, and it is not for nothing that the
herald here has the emphatic Αἰγυπ-

τίαν βάρην instead of βάρην alone, or
τὴν ναῦν or τὸ πλοῖον. ὑπερθρώσκω,
we may believe, was proverbially used
of contempt for the littleness or in-
significance of a thing. The story of
Remus will suggest itself: Livy i. 7
vulgatior fama est, ludibrio fratris Re-
mum novos transiluisse muros &c. As if
one were to say "it is nothing: I could
jump over it". The herald means "an
Egyptian ship can look after itself, your
gods will find it none so easy to destroy".

848 sqq. The restoration of this pas-
sage has been attempted according to a
principle previously stated; viz. that
there is antistrophe of thought and ex-
pression as well as of metre between this
and v. 839 sqq. In the strophe the
Chorus pray that the ship may be buf-
feted up and down off the Sarpedon pro-
montory, and they give a descriptive epi-
thet to the cape. So here they pray that
it may be wrecked off the opposite pro-
montory of Cyprus (round which it must
turn), and they add a descriptive epithet

περικάμπτοντα βυθίζοι·

ὁ δὲ πέμψας σ' ὁ μέγας Νεῖ-

850

fieri potest (quod tamen non puto) ut ignem fatuum persecutus sim, certe persecuti sunt nonnulli. Habet M

λυμασις ὑπρογασυλασκει
περιχαμπτὰ βρυάζεις,
ὁς ἐρωτᾷς ὁ μέγας
Νεῖλος ὑβρίζοντά σε ἀποτρέ-
ψει ἐναιστον ὕβριν.

In vv. 848 sq. ΛΥΜΑC.....ΚΥΠΡΟΓΑCΥΛΑCΚΕΙ redeggi in

ΚΥΜΑC|ΑΚΡΑC|ΚΥΤΡΙΑCΥΛΑCΑC, in quo satis apparet cur exciderit ΑΚΡΑC. Deinde quid indicat accentus iste περιχαμπτὰ, nisi syllabam *on* intellegendam esse? Verum ergo est περικάμπτοντα. Pro βρυάζεις scripsi βυθίζοι. Vide adnot. infra scriptam. In vv. 850 sqq. ὁ δὲ πέμψας σ' scripsi et ὑβρίζοντ' ἀπογράφειεν αἴστον, quod subter satis explicavi. 848 sq. λύμας εἰς Dindorf. λύμας* ἄγρια γὰρ σὺ λάσκεις Paley. λύμας κυπρογενεῖς ὑλάσκεις Badham. λυμανθεῖς σὺ πρὸ γὰς ὑλάσκεις περίκομπα βρυάζων Hermann. λύμας εἴθ' ὑπὸ γὰς ὑλάσκεις M. Schmidt. 850 ὁς ἐπωπᾷ σ' Bamberger. ὁ δ' ἔρωσ γὰς Scaliger. ὁ δὲ βώτας Hermann. ἐπαρω-

in antistrophe to πολύψαμμον, viz. ὑλάσ-
σας. That they should pray both the
former and the latter is quite in the
manner of Aeschylus. Cf. sup. vv. 758
—761.

Cape Dinaretum (Sant' Andrea) was
well known. Before it lay four small
islands called Κλειδες, and the cape itself
sometimes bears that name: hence ἄκρας
is strictly appropriate for ἄκραν. (Pto-
lemy v. 14. 3 calls the headland βοδὸς
οὐρά from the shape.) Hdt. v. 108 τῇσι
νηυσὶ οἱ Φοίνικες περιέπλεον τὴν ἄκρην
αἱ καλεῖνται Κληῖδες τῆς Κύπρου.
Strabo xiv. p. 682.

ὑλάσσας. Cf. II. xvii. 747 πρὶν
ὕληεις, Soph. Aj. 1218 γενοίμαν ἔν'
ὕλᾳ ἐπεστι πόντου πρόβλημ' ἀλίκλυ-
στον, Od. ix. 191 ῥίω ὑλήεντι.

The contraction for ὑλαέσσας is rarer
than that in the masculine (ἀν' ὑλᾶντα
νάπη Eur. Hel. 1303). Yet Od. vii. 110
τεχνήσσαι=τεχνήσσαι.

849. περικάμπτοντα. κάμπτειν (or
κάμπτειν περὶ) is the regular word of
doubling a cape. Ar. Ach. 96 ἢ περὶ
ἄκραν κάμπτων νεώσοικον σκοπεῖς; Hdt.
iv. 42 κάμπτειν Ἡρακλέας στήλας. Cf.

iv. 43 &c. περικάμπτειν τὸν Ἄθων Ael.
V. H. i. 15.

850 sqq. The sense of the wish is
“may the Nile never see thee more”.
The emendation in the text involves com-
paratively little change, keeping αἴστον
and the verbal inflection. The fact that
it involves a new conception of the pas-
sage is no proof of boldness. The Nile
is the lord or owner of the Egyptians
(hence ὁ μέγας) who sends them out; and,
when he calls over the muster-roll of
those who are his, he is to register
“missing” at the name of the sons of
Aegyptus. But instead of merely ἀπο-
γράψειεν σε αἴστον the poet puts more
vigorously σε ὕβριν αἴστον taking up
ὑβρίζοντα. “He sent you out as a ὕβρι-
στῆς and may he register you as a ὕβρις
missing—one insolence the less”. The
clue to the solution is to be found in
Cho. 699 νῦν δ' ἥπερ ἐν δόμοισι βακχείας
καλῆς | ἱατρὸς ἐλπίς ἦν παρούσαν ἐγγράφει:
i.e. “the curse records as ‘present’ the
only hope that was left” (the curse being
regarded as taking an inventory or muster
of all the friends of the house, and calling
over that muster until she finds she has

λος ὑβρίζοντ' ἀπογράφει-
εν αἰστον ὕβριν.

(880)

ΚΗ. βαίνειν κελεύω βάριν εἰς ἀντίστροφον
ὅσον τάχιστα· μηδέ τις σχολαζέτω.
ὀλκὴ γὰρ οὗτοι πλόκαμον οὐδ' αὖ ἄζεται.

855

ΧΟ. οἰοῖ· πάτερ, βρότειος ἄρ <κυωρ> ὅς

στρ. γ'.

γὸς δ' Enger. ὁ δὲ θρέψας Paley. 851 sq. ἐπιτρέψειεν Pearson. ἀποτρέψει' ἀθέ-
μιστον ὕβριν Heimsoeth. αἰστον Hermann. ἀπανστον Schoene. 853 ἀμφί-
στροφον propter scholium Porson. ἀνάστροφον H. Voss. 854 ὄρον M, corr.
Robertellus. Deinde τι M. τις Turnebus. μηδ' ἔτι σχολάζετε Hartung. 855 οὐ
δαμάζεται M, corr. Pauw. Ceterum οὗτοι γὰρ ὀλκὴ Weil. γὰρ οὗ του Burges. οὔτι
Schwerdt. 856 sq. βροτῖσα ροσαται μαλδα ἀγει M. Ex ultimis quisquiliis

gathered them all in). That Aeschylus did use metaphors from the muster-roll is plain from that passage, and the Scholiast's τάξει ἀφανισθεῖσαν would exactly fit *this*.

ἀπογράφειν is the proper verb of entering on a register or muster-roll. So Polybius II. 23. 9 has ἀπογραφὴ = "roll" of soldiers. ἀπογράφειν τινὰ ἀπόντα ("absent"), παρόντα ("present"), τετρωμένον ("wounded"), τεθνηκότα ("killed"), would be natural terms, while for "missing"—the exact word required here—it would, poetically at least, be hard to find a better term than αἰστον.

For πέμψας cf. Pers. 34 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων | Νείλος ἔπεμψεν. *Ibid.* 54 Βαθυλὼν ὄχλον πέμπει.

853. ἀντίστροφον, τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλισσομένην, ὃ ἐστι ἀμφιέλισσαν Schol. Mr Leaf's explanation of ἀμφιέλισσαν as "capable of turning either way" is certainly right, but if ἀντίστροφον means the same, we have a useless epithet, more Homeric than Aeschylean. ἀντιστρέφειν = "turn round", "wheel" (Xen. Ages. I. 16), and ἀντίστροφον in the sense "turned about" has its point. "Our ship's head is turned about: go on board for Egypt" (ἀντεστραμμένη ἐστὶν ἡ βάρις· ἐμβαίνετε). It is not improbable that some such word as ἀντίστροφος was customary in the Athenian docks in in-

timating the immediate departure of a ship.

855. ὀλκῇ. Cf. the conjecture ἐλκομένα v. 837. After this line the herald should be supposed to approach, gradually enclosing them with his men and threatening to carry out his object.

856. The corruption of this passage is very old, and Eustathius' note worthless. There is manifestly a simile from a spider's web, just as there is in vv. 865 sqq. from a viper's bite or coil. The δίπους of v. 865 qualifying ὄφεις (so as to make it applicable to a man) obviously corresponds to βρότειος of this verse. βρότειος ἄτα is an entirely certain counterpart of δίπους ὄφεις. In αρος an adjective is apparently hidden, and ἄρ(κυωρ)ὸς is an adjective suited to the context. Aelian V. H. I. 2 uses ἀρκυωρεῖν of the spider, and as applied to ἄτα we have the metaphor of nets in Pers. 97 παράγειν βροτὸν εἰς ἄρκυας Ἄτα. Metaphors from nets (ἄρκυς, δίκτυον, γάγγαμον, ἀμφίβληστρον) are especial favourites of Aeschylus. The gradual approach of the herald (and his attendants) is spoken of as the weaving of a web, whereas in v. 865 sqq. the seizure is actually taking place, the Danaids being caught by the feet. In the uncials the recurrence of the form Λ in Α, Μ, Λ, Ν in combination is a most fruitful source of corruption. Dr Ruther-

ἄτα νᾶμα νεῖ

(886)

ἄραχνος ὥς βᾶδην.

ὄναρ ὄναρ μέλαν, ὄτοτοτοτοῖ,

μᾶ Γᾶ, μᾶ Γᾶ, βοᾷ

(890) 860

φοβερὸν ἀπότηρεπε.

ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

ΚΗ. οὔτοι φοβούμαι δαίμονας τοὺς ἐνθάδε.

ΜΑΛΔΑΑΓΕΙ erui ΝΑΜΑΝΕΙ. Fuerat etiam ἀρκυωρὸς, sed propter duplicatum ρ perierunt litterae κυωρ. Habet scholiasta miram explicationem ἡ τῶν βρετέων ἐπικουρία βλέπτει με (h. e. propter nimiam fiduciam). Ex Eustathio 1422. 19 evocant ἀπὸ δὲ τοῦ ἀρῶ καὶ ἄρος τὸ ὄφελος παρ' Αἰσχύλῳ ἐν Ἰκετίσι "βρότεος ἄρος ἄτα" ἥτοι τὸ εὖ τῶν βροτῶν καὶ τὸ ὄφελος αἷτη ἐστίν: quod quidem perabsurdum est. βρέτεος ἄρος ἄτα Abresch (ματῶ melius Enger, Bamberger, Oberdick). De toto loco infra disceptavi. βρέτεος ἀποσπάσας ἀμαλᾶδ' ἄγει Hartung. ἄμμ' ἄλαδ' ἄγει Bamberger. μ' ἄλαδ' ἄγει Schuetz. ἀμύγδ' ἄγει Martin. 859 Interpungunt vulgo post μέλαν. νόαρ νόαρ μέλαν Hermann, sine causa. 860 βοᾶν M. βοᾷ Hermann. βοᾶν Pauw. 862 ὦ βᾶ Γᾶς παῖ Ζεῦ M. ὦ μᾶ Turnebus. ὦ πᾶ Pauw. ὦ πᾶ, Γᾶς παῖ, Ζᾶν H. Voss.

ford (New Phryn.) denies the form νεῖ (Hes. Opp. 775 τῇ γὰρ τοι νεῖ νῆματ' ἀερσιπότητος ἀράχνης), and says it should be νῆ. The root is snē and νῆμα should be the Doric form, but in the matter of Doricising the tragedians were scarcely sound or consistent.

βρότειος ἄτα, "a bane in human form". For the concrete sense of αἷτη cf. v. 509 τὰν μελανόζυγ' ἄταν.

858. ἄραχνος. The masculine form is obviously desired if it exists. Besides the usual feminine ἀράχνη the masculine ἀράχνης is not uncommon (e.g. Frag. 112). Hesychius has ἀράχνου: ἀπὸ εὐθείας ἀράχνης. Αἰσχύλος Λατῷ. Why not ἄραχνος? The only other place in Aeschylus where the spider is mentioned is Ag. 1492 κείσαι δ' ἀράχνης ἐν ὑφάσματι, where the feminine form is necessary for the allusion to Clytaemnestra.

859. The Chorus represent themselves as in a frightful dream; and like children calling in the night to their mother and father they cry, "mother Earth, father Zeus, drive away the fearsome vision". It is natural that they should call on

these powers in particular, since no Ar-give help is at hand; they are alone with omnipresent Earth and Zeus.

860. μα...πᾶ. These shorter interjectional forms are best suited to the cry of little children. In Cho. 45 ἰὼ Γαῖα μαῖα has a similarly affectionate, dependent tone. The assonance also is observable.

861. There is no difficulty in accepting *per se* the title Γᾶς παῖ as applied to Zeus. As the Scholiast says ἡ αὐτὴ γὰρ Ἑλέα καὶ γῆ. Cf. Soph. Ph. 391 ὀρεστέρα παμβῶτι Γᾶ, μᾶτερ αὐτοῦ Διός. But it is impossible to accept with Valckenaer ὦ παῖ Γᾶς, πᾶ Ζεῦ after μᾶ Γᾶ. This would obtrusively suggest anomalous connections of mother and son. On one occasion and in one connection Zeus may be called the son of Earth, and again elsewhere the husband of Earth, but scarcely both in the same passage. To the Danaids in their childlike terror it is enough that they find their mother in Earth and their father in Zeus: the relationship of these two to each other is not in point.

οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφήν.

ΧΟ. αἰαῖ· πέλας δίπους ὄφιν *

ἀντ. γ'. (895) 865

* * *

ἔχιδνα δ' ὥς μ' ἔχει

πόδα· δάκος δάκος, ὀτοτοτοτοῦ,

μᾶ Γᾶ, μᾶ Γᾶ, βοᾶ

φοβερὸν ἀπότηρεπε.

(900)

ὦ μᾶ Γᾶ, ὦ πᾶ Ζεῦ.

870

ΚΗ. εἰ μὴ τις ἐς ναῦν εἴσιν αἰνέσας τάδε,

λακὶς χιτῶνος ἔργον οὐ κατοικτιεῖ.

865 μαι μαι M. Vulgo μαιμᾶ post Robortellum. At requirimus tale aliquid quali oīoi respondeat. Itaque αἰαῖ αἰαῖ μαιμᾶ Enger. οἰοῖ πάτερ, μαιμᾶ Paley. Credo in ipso ΜΑΙΜΑΙ nihil aliud nisi ΑΙΑΙΑΙΑΙ latere. Lacuna, quae sequitur, paene hunc in modum explenda: προσέρχεται σπειράμασιν. 866 sq. δ' ὥς με τί ποτ' ἐν

δακοςάχ M. μετὶ pro μετεῖ e μ' ἔχει factum est. De μ' ἔχει πόδα vide infra. μέ τις πόδα δάκνουσ' ἔχει Paley. τὸ πόντιον δάκος μ' ἔχει Peiper. μ' ἐτυπτεν δακοῦσα Abresch. 868—870 eisdem, quibus vv. 860—862, mendis laborant.

864. οὐ γάρ μ' ἔθρεψαν κ.τ.λ. The two seasons of life in which man is helpless and relies upon others for his needs are those of infancy and old age: the herald says "I owe no gratitude to your local gods either on the one account or the other". He need not be old to say "the gods have never fed my old age". The expression does not imply that anyone else had done so. What he means is: "It is not as if I owed them τροφεία for kindness of such a sort. I am under no debt of that kind, otherwise I *might* revere them". This idea of a debt is frequently shewn, cf. S. c. T. 447 θανῶν τροφεία πληρώσει χθονί, Cho. 6 &c.

ἐγήρασαν τροφή = ἐγηροτρόφησαν (ἐγηροβόσκησαν). eis γῆράς με ἤγαγον Schol. The second aorist is intransitive in Cho. 908 ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω. The transitive sense is apparently confined to the compound aorist. No value can be attached to Hesychius' γηράσκοντα γηροκομῶντα.

866. μ' ἔχει πόδα. Cf. v. 354 φόβος μ' ἔχει φρένας. ἔχειν of a grip or hold. Ar. Nub. 1047 εὐθὺς γάρ σε μέσον ἔχω λαβῶν ἀφυκτον. The serpent naturally "bruises the heel". It was so in the case

of Philoctetes (Soph. P. 1326 sqq.). Cf. Aes. Frag. 231, 234.

871. λακὶς &c. answers in form and meaning to v. 855.

χιτῶνος ἔργον. τὴν ἐργασίαν τοῦ χιτῶνος Schol. *However finely* their robes may be wrought (= χιτῶνα καίπερ ἐπιπόμως ἐργασμένον), they will none the less be rent. Theoc. XXIV. 45 λῶτινον ἔργον, Cho. 231 ὑφασμα, σῆς ἔργον χερσός. With the genitive of the product, wherein the work results ἔργον does not seem to occur elsewhere. ἐργασία with a genitive of the material means "a working in...", and absolutely it = ἔργον ("a production") in Thuc. VI. 27 ἡ τετράγωνος ἐργασία. But ἔργον cannot on the other hand = ἐργασία. χιτῶνος ἔργον is either (1) "the work given to (consumed in) producing your garment", or (2) "the work (texture) of your garment". The former is preferable and = "your garment wrought with pains".

Though χιτῶν is properly the under tunic, it is perhaps here not so specific, but = ἐσθῆς, πέπλος.

873. ἀγολί, *duces*: πρόμοι, *principes*. The latter is rather an epithet than an independent vocative noun. Cf. Il. v.

- ΧΟ. *ὦ πόλεως ἀγροὶ πρόμοι, δάμναμαι.* στρ. δ'. (904)
 ΚΗ. *πολλοὺς ἀνακτας, παῖδας Αἰγύπτου, τάχα
 ὄψεσθε· θαρσεῖτ', οὐκ ἐρεῖτ' ἀναρχίαν.* 875
 ΧΟ. *διωλόμεσθ'· ἄσεπτ', ἀνάξ, πάσχομεν.* ἀντ. δ'.
 ΚΗ. *ἔλξεν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης,
 ἐπεὶ οὐκ ἀκούετ' ὄξυ τῶν ἐμῶν λόγων.*
 ΒΑ. *οὗτος, τί ποιεῖς; ἐκ ποίου φρονήματος* (911)

873 *πρόμοι* M, corr. Stanley. 874—5 et 877—8 transponunt Heath, Hermann, Paley. 875 *θάρσει τοῦ χερεῖ ταναρχίαν* M. corr. Robertellus. 876 *διωλόμεσθα ἐπτάναξ* M. *ἄσεπτ'* pro *ἄεπτ'* scripsi. *ἄεπτ'* Robertellus et plerique. 877 *ἐπισπάσας* Pearson. 878 *ἐπεὶ οὐ κακοῦ ξυ* M, corr. Porson. *ἀκούεις* Schuetz. *ἐπεὶ οὐκ ἀκούειν ἀξιούτ'* Feder. *ἐπεὶ γ' ἀνηκουστέετε* Abresch. 879 *ἐκ τίνος* nonnulli sine causa.

533 *πρόμον ἀνδρα*. Otherwise Eum. 399 *Ἀχαιῶν ἄκτορες τε καὶ πρόμοι*.

874. The herald replies: "you call upon the leaders and chiefs of the country: you have no need to complain of the want of leaders: you will soon see enough *ἀγροὶ πρόμοι* (= *ἀνακτες*)". Many editors transpose *στ.* 874 sq. with 877 sq., under the impression that *ἀνακτες* of *στ.* 874 is an answer to *ἀνάξ* of *στ.* 876. Specious as this is at first sight, it is probably quite wrong. In *στ.* 876 the Chorus say nothing to call for the word *ἀναρχίαν* of 875, while they do virtually complain of a lack of leaders in *στ.* 873. The words *ἀγροὶ πρόμοι* = *ἀγροὶ οἱ προμαχοῦντες ἡμῶν*. The herald substitutes *ἀνακτας*, which is itself a term of leadership in war (Pers. 383 *ναῶν ἀνακτες*), as well as an equivalent of *δεσπότης* and *πῶσις*.

875. *οὐκ ἐρεῖτ'*. Cf. S. c. T. 691 *κακῶν δὲ καλοσχηρῶν οὐτιν' εὐκλείαν ἐρεῖς*. V. Shilleto on Dem. De F. L. § 221 *τὸν βεβιωμένον αὐτῷ βλον αὐτίκα δὴ μάλ' ἐρεῖ*.

876. *διωλόμεσθα*. With the tense cf. Eur. Alc. 386 *ἀπωλόμην· εἴ με λείψεις*. (Goodwin Moods and T. § 19, note 5.)

ἄσεπτ'. *ἄεπτ'* has been generally accepted. It is not however the best possible correction. It cannot mean that the treatment is "unexpected", for they had feared it all along; and

though it might possibly be rendered "we are in hopeless case", the ordinary sense of *ἄελπτος* would have to be considerably extended. *ποιεῖ τις ἡμᾶς ἄσεπτα* is the most natural complaint under the circumstances. The herald is committing sacrilege. For the word cf. Soph. O. T. 890 *τῶν ἀσέπτων ἐρξεται* ("from unholy deeds"), and the opposite *ἰδίᾳ*. 864 *εὐσεπτον ἀγνείαν*.

877. We may construe (1) *ἔλξεν ὑμᾶς κόμης, ἀποσπάσας*, or (2) *ἔλξεν ὑμᾶς, ἀποσπάσας κόμης*. But probably *κόμης* is felt *ἀπὸ κοινοῦ* with both verb and participle. *ἀποσπᾶν* in a similar connection Thuc. III. 81 *ἀπὸ τῶν ἱερῶν ἀπεσπῶντο*.

ὑμᾶς, in opposition to *τῶν ἐμῶν*: "you do not seem to listen to me: I must act forcibly by you" (a kind of requital). By position alone *ὑμᾶς* is emphatic.

878. *ἀκούετ' ὄξυ*. Cf. II. XVII. 256 *ὥς ἔφατ'· ὄξυ δ' ἄκουσεν* *Ὀϊλῆος ταχὺς Αἴας*. All the senses may be *ὀξεῖαι*. Plat. Phaedr. 250 D *ὅψις δξυτάτη τῶν διὰ τοῦ σώματος αἰσθήσεων*.

879. The king appears upon the scene. His first word is the impatient *οὗτος* "Ho! there", *Heus tu!* So in Soph. O. T. 532. Sometimes, when it is not a case of the opening words or first appearance, the exclamation implies "that the person addressed is not duly

ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα; 880
 ἀλλ' ἢ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;
 κάρβανος ὥς δ' Ἑλλησιν ἐγχλῆεις ἄγαν,
 καὶ πόλλ' ἁμαρτῶν οὐδὲν ὀρθώσας φανεῖ. (915)

KH. τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;

BA. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. 885

881 ἀλλ' ἢ Turnebus.

882 κάρβανος δ' ὦν M. ὦν δ' Porson. δ' om.

Turnebus. Notam locutionem reposui.

883 ὠρθωσα φρενέ M. ὀρθώσας

φανεῖ scripsi. Vulgo post Robortellum ὠρθωσας φρενί.

884 τῶνδ' ἐμοὶ

heeding the speaker" (Jebb on Soph. O. C. 1627).

ποῖου. Aeschylus uses τοῖούτος frequently, τοῖόςδε (Ag. 1400, P. V. 237). ποῖεῖν is similarly shortened. Cf. Ar. Vesp. 1369

BA. οὐ δεινὰ τωθάξειν σε, τὴν αὐλητρίδα
 τῶν ξυμποτῶν κλέψαντα;

ΦΙ. ποῖαν αὐλητρίδα;

The contemptuous or indignant ποῖου is plainly better than τίνος. φρονήματος = "arrogance".

880. ἀνδρῶν and Πελασγῶν are both emphasised. "This, I warn you, is a country of *men*: aye, and *Pelagian* men".

882. κάρβανος δ' of MSS. can scarcely be accounted for, unless we assume that the particle was misplaced after the -s of κάρβανος instead of after another -s. In καρβανΟCΩC the last two letters were liable to omission. κάρβανος ὤs, "ut barbarus": cf. Soph. O. C. 20 μακρὰν γὰρ ὥs γέροντι προϋστάλης ὁδόν.

δ' implies opposition to some thought, e.g. "(you may be daring enough) *but* (I warn you)".

For the antithesis and the chauvinism cf. Eur. I. A. 1400 βαρβάρων Ἑλλήνας ἄρχειν εἰκόs, Aristot. Pol. III. 14. 6 οἱ βάρβαροι δουλικώτεροι τὰ ἥθη φύσει τῶν Ἑλλήνων. The Egyptians would return the compliment. Hdt. II. 158 βαρβάρους δὲ πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφισι ὁμογλώσσους.

883. The ms. reading ὠρθωσα φρενέ

is commonly altered to ὠρθωσας φρενί, the aorist being treated as either a present or perfect. But there is rather a threat contained which is given more pointedly in the suggested text. πόλλ' ἁμαρτῶν, οὐδὲν ὀρθώσας makes a true antithesis, while the feeble φρενί is removed.

φανεῖ, "you will find yourself". Cf. Ag. 1632 κρατηθεῖs δ' ἡμερώτερος φανεῖ. The metaphor is from archery or javelin-hurling: cf. Fr. 205 Ἀγρεὺs δ' Ἀπόλλων ὀρθὸν ἰθύνου βέλος, Fr. 179 ἔρριψεν, οὐδ' ἡμαρτε, Soph. Phil. 1299 ἦν τόδ' ὀρθωθῆναι βέλος.

884. ἐμοί, so ἐγὼ in v. 886, in surprised rejection of blame. "I am doing no wrong: what is there amiss in *this*?"

δίκης ἄτερ, with ἡμπλάκηται, is not so much a redundancy as a definition. This is the case also with Soph. Phil. 31 ὀρθῶ κενὴν οἰκησιν ἀνθρώπων δίχα.

885. ξένος μὲν, anticipating (with πρῶτον) a clause with ἔπειτα or δὲ which is not expressed. The first point which the king reproves is his conduct as a *foreigner*, next he would reprove the sacrilege and injustice. For the sentiment cf. Soph. O. C. 927

ἀλλ' ἠπιστάμην

ξένον παρ' ἀστοῖs ὥs διαιτᾶσθαι χρεῶν.

οὐκ ἐπίστασαι: as if it were a lesson he had not been taught. Cf. Horace Od. III. 27. 73 *Uxor invicti Iovis esse nescis*.

- KH. πῶς δ' οὐχί, τὰπολωλόθ' εὐρίσκων, ἐγώ;
 BA. ποίοισιν εἰπὼν προξένους ἐγχαυρίοις;
 KH. Ἑρμῇ μεγίστῳ προξένῳ μαστηρίῳ. (920)
 BA. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει;
 KH. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι. 890
 BA. οἱ δ' ἐνθάδ' οὐδέν, ὥς ἐγὼ σέθεν κλύω;
 KH. μάθοιμ' ἂν εἴ τις τάσδε μ' ἐξαιρήσεται.
 BA. κλάοις ἂν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν. (925)

Hermann: vide infra. 886 ἔχω Valckenaer. ἐγὼ—Wellauer. τᾶμ' ὀλωλόθ' εὐ. ἄγω Porson. εἴ γ' εὐρὼν ἄγω Hartung. 887 ποίας τὰδ' Burges. προξένους M. 888 μαστηρίων Burges. 889 θεοὺς ἀνειπὼν Burges. θεῶ σὺ γ' εἰπὼν Boissonade. 891 κάτω M. κ' Ἄγω restituit Robortellus. 892 ἄγοιμ' ἂν, εἴ τις τάσδε μὴ ἔξαιρήσεται M. Videor mihi locum emendasse. οὕτις...μὴ... Tyrwhitt. ἡ τις τάσδε μ' ἐξαιρήσεται Tournier. De μὴ ἔξαιρήσεται et μοι ἔξαιρήσεται vide infra. 893 κλάεις M. οὐδὲ μάλ' M, corr. Robortellus. οὐδ' ἂν Wellauer.

886. ἐγὼ is sound. See on ἐμοί 884.

887. προξένους. Cf. v. 213. εἰπὼν, "having given them notice" and left them to represent your case to us.

888. Ἑρμῇ μαστηρίῳ, with allusion to the μαστήρες (Boeckh, P. E. I. 213). Cf. note on v. 137. At Pellene similar officers were called μαστροί (Ar. Frag. 526). Hermes is the god of finding, whether by luck or stealth. μαστήριος is an avatar of Hermes invented for the occasion.

889. θεοῖσιν. The generic plural is natural in such retorts. τοὺς θεοὺς: as Paley remarks, the article is not idle: he quotes Soph. Phil. 798 θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης: "those same gods".

890. Cf. vv. 863 sq.

891. ὥς ἐγὼ σέθεν κλύω: σέθεν explains itself: "according to you". ἐγὼ is emphatic in the sense "as I understand you". "Then you, I suppose, must teach me that..."

892. The reading given in the text is exactly paralleled by Eur. Andr. 715 ὥς ἂν ἐκμάθω | εἴ τίς με λύειν τῆσδε κωλύσει χέρας. This must have been a form of threat as familiar to the Greek

as "I will see whether you will prevent me" is to the English. The text of the mss. would be translated "I will carry them off, if one does not take them from me", τάσδε being irregularly transferred from ἄγοιμ' ἂν to ἐξαιρήσεται. This would be a very poor sort of threat. Rather the herald should declare that he will carry them off perforce, whether the king be willing or not. The sense of the passage would suggest ἄγοιμ' ἂν to the intelligent copyist. Neither τάσδε nor τις has a proper value with the ms. reading, while in the emended text τάσδε has an emphasis suitable to threats: "these are mine, and I mean to have them", and τις is menacing for σὺ. Cf. Xen. An. I. 4. 12 οὐκ ἔφασαν ἰέναι, ἂν μὴ τις χρήματα διδῶ, Ar. Ran. 552 κακὸν ἦκει τινί. With ἄγοιμ' ἂν the necessary sense (with εἰ μὴ following) would be εἴ τις μὴ ἐκδώσει. This might be obtained by (1) ἄγοιμ' ἂν, εἴ τις τάσδε μὴ ἔξαιρήσεται (cf. Eur. Andr. 718 πλεκτὰς ἱμάντων στροφίδας ἐξαιρήσομαι, where, however, the middle is easier), or (2) ἄγοιμ' ἂν, εἴ τις τάσδε μοι ἔξαιρήσεται. Yet in both these cases τάσδε will be felt to be awkward.

893. οὐ μάλ' = μάλ' οἶ. Cf. sup. 449.

- KH. ἤκουσα τοῦπος οὐδαμῶς φιλόξενον.
 BA. οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας. 895
 KH. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε.
 BA. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.
 KH. ἀλλ' ὥς ἂν εἰδὼς ἐννέπω σαφέστερον— (930)
 καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
 ἕκαστα—πῶς φῶ; πρὸς τίνος τ' ἀφαιρεθεῖς 900
 ἦκειν γυναικῶν αὐτανέψιον στόλον;
 οὐ τοι δικάζει ταῦτα μαρτύρων ὕπο
 "Αρης, τὸ νείκος δ' οὐκ ἐν ἀργύρου βλάβῃ (935)

894 Licetne σου 'πος? 896 λέγοις M, corr. Heath. Similiter Prom. V. 758
 ἦδοιμ' ἂν vel ἡδοίμην ἂν pro ἦδοι' ἂν in MSS. est. 899 εἰ γὰρ Schwerdt. ἀπαγ-
 γέλειν M. 901 ἦκοιν M. ἦκειν sec. man. 902—905 regi dat Kvičala.
 Ante v. 918 ponit Schuetz, post v. 918 Hermann. Lacunam praecedere suspicatur
 Weil. Vide tamen adnot. 903 λαβῇ M et omnes. βλάβῃ scripsi: vide infra.

894. τοῦπος...φιλόξενον: the adjective is of course predicative, ἤκουσα taking the construction of ἡῦρον: "in that word I hear no hospitable sound".

895. ξενοῦμαι, *meum hospitio iungo*, whence the middle. Elsewhere ξενοῦμαι is passive, while ξενῶ does not occur at all in this sense.

897. ἀβουκόλητον: cf. Ag. 669 ἐβουκολοῦμεν φροντίσιν νέον πάθος, and note on v. 65. "Not my concern".

φρονήματι, with the notion of "pride". "I am not so *poor-spirited* as to care &c."

900. πρὸς τίνος τ'...τε is exegetical. Cf. v. 42.

901. Construe ἦκειν ἀφαιρεθεῖς αὐτανέψιον—στόλον—γυναικῶν, *i. e.* "me redire, feminarum caterva privatum"; not ἀφαιρεθεῖς γυναικῶν, ἦκειν αὐτ. στ. (*i. e.* "me redire ad patruels, feminis privatum"). ἦκειν is best used absolutely, and ἀφαιρείσθαι with *gen. rei* is very rare. Moreover the point lies in his going back without the cousins (and women too) to whom they have such a claim, not in his going back to the women's own cousins.

902—905. Much difficulty has been made with these lines, it being assumed

that the retort of the king τί σοι λέγειν χρὴ τοῦνομ'; should follow immediately on the herald's question πρὸς τίνος τ' κ.τ.λ. It was also not understood what bearing these lines have upon the herald's enquiry. Lacunae and transpositions do not mend matters. At the end of v. 901 the herald pauses, and then, to remove a possible false impression created by his question, he adds "it is true that...", *i. e.* "I ask your name,—not, however, because this is a matter to be settled in the courts, but by war. We do not ask your name in order to arraign you".

903. "Αρης, emphatic in this position. The name of the judge is kept a while and then brought out with effect.

βλάβῃ. This seems a necessary correction. λαβή is a very common word and always means either a *handle* or a *grasp*. We have no authority for treating it as λῆψις, which would be the only sense apposite to the passage. Connected with ἀργύρου and δικάζει there can be no metaphor from *e. g.* wrestling. λαβή and βλάβῃ are frequently and naturally confused. A certain instance is found in Cho. 498 τὰς ὁμολας ἀντίδος βλάβας (λαβὰς Canter) λαβεῖν. We require

ἔλυσεν, ἀλλὰ πολλὰ γίγνεται πάρος
πεσήματ' ἀνδρῶν ἀπολακτισμοὶ βίου.

905

BA. τί σοι λέγειν χρὴ τοῦνομ'; ἐν χρόνῳ μαθὼν
εἴσει σὺ τ' αὐτὸς χοῖ ξυνέμποροι σέθεν.

ταύτας δ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν (940)
ἄγοις ἄν, εἴπερ εὖσεβῆς πίθιοι λόγος.

τοῖα δὲ δημόπρακτος ἐκ πόλεως μῖα 910

ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βία
στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς

905 βίων habet Plutarchus Mor. 517 F et 937 F.

906 Deest personae nota in

M. τοῦνομ' ἂν χρόνῳ μάθοις Turnebus. τᾶννομ' Canter. τοῦμὸν ἐν Pauw. 907

εἰσθιγαντος χαῖ M, et in margine a sec. man. ἴσως γ' αὐτὸς χ' οἱ. Optime corr. Bothe.

τοῦννομον χρόνῳ μαθὼν ἴσωσον αὐτὸς Porson. ἐν χρόνῳ μάθοις ἴσως σὺ γ' αὐτὸς Butler.

εὖ ἴσθι γ' αὐτὸς Askew. σὺ γ' αὐτὸς ἴσθι Pauw.

909 λόγοις M, corr. Turnebus.

910 τοιάδε M, corr. Pauw. δημότακτος Hartung.

912 τῶνδε φιλωται τορῶ M,

a term of the courts, and βλάβη (βλάβος) is a legal term of *damages* (cf. βλάβης δίκη), Dem. 528. 1 οἱ περὶ τῆς βλάβης νόμοι ἀπλοῦν τὸ βλάβος κελεύουσιν ἐκτί-
νειν, Dinarch. 97 διπλῆν τὴν βλάβην ὀφεί-
λειν, Eum. 491 δίκαι τε καὶ βλάβαι. So we should understand Ag. 1535 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάγει βλάβης. To this sense of receiving damages, ἔλυσεν ("gnomic" aorist) is entirely suited, containing the notion of λύτρον, "com-
pensation money". λύειν = *luere* = "pay for": cf. Cho. 804 τῶν πάλαι πεπραγμέ-
νων λύσασθ' αἶμα. This notion it here combines with that of "settling" a quarrel. Cf. S. c. T. 941 πικρὸς λυτῆρ νεϊκέων σί-
δαρος...πικρὸς δὲ χρημάτων δατητὰς Ἀρης.

904. πάρος, sc. τοῦ λυθῆναι τὸ νεῖκος.

905. βίου. To substitute βίων from Plutarch's quotations appears to be bad criticism. It is far more likely that Plutarch misquotes, misled by the plural ἀνδρῶν. The plural βίοι can scarcely be used except of various sorts, manners, or forms of life. In ἀνδρῶν the plural is necessary, but ἀπολακτισμοὶ βίου can, and should, be said where πεσήματ' ἀν-
δρός could not. βλος is "life", τὸ ζῆν in the abstract.

ἀπολακτισμοὶ, with allusion to the

spasms and death-struggles more com-
monly called σφαδασμοί. Cf. Ag. 1293
ὡς ἀσφάδαστος, αἱμάτων εὐθησιμῶν |
ἀπορρύνετων, ὅμμα συμβάλω τὸδε.

908. ταύτας δ', "but, to return to those maidens...".

ἐκούσας μὲν, as if ἀκούσας δὲ οὐποτε ἂν
ἄγοις were to follow. For this is substi-
tuted (v. 910) τοῖα δὲ κ.τ.λ.

κατ' εὐνοίαν φρενῶν, with ἐκούσας,
i. e. not ἀκούσας βία φρενῶν.

910. δημόπρακτος = δημόκραντος Ag.
457. It is a *complete and final* resolve
as coming from the sovereign people (v. 580), and it is *unanimous* (μία). Though ἐκ πόλεως properly belongs to κέκρανται, yet it is forcibly put immedi-
ately before μῖα, as if = ἐξ ὅλης τῆς πό-
λεως μῖα.

τοῖα, prospective and explained by
μήποτ' ἐκδοῦναι.

912—913. Decrees were inscribed on
plates of bronze and nailed to the walls
of public buildings, and the posting of
such a decree was a final token of its
validity. The expression here is, how-
ever, figurative. The Roman commis-
sioners who B.C. 454—452 visited Athens
and other parts of Greece, in order to
study Greek laws, with a view to draw-

- γόμφος διαμπάξ, ὥς μένειν ἀραρότως. (945)
 ταῦτ' οὐ πίναξιν ἔστιν ἐγγεγραμμένα,
 οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα, 915
 σαφῇ δ' ἀκούεις ἐξ ἐλευθεροστόμου
 γλώσσης· κομίζου δ' ὥς τάχιστ' ἐξ ὀμμάτων.
 ΚΗ. ἔοιγμεν ἤδη πόλεμον ἀρεῖσθαι νέον. (950)
 εἴη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.
 ΒΑ. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας 920
 εὐρήσεται οὐ πίνοντας ἐκ κριθῶν μέθυ.

corr. Turnebus. 913 ἀραρότα Meineke. 915 Secludunt nonnulli: vide infra. 918 Deest personae nota. ἴσθι μὲν τὰδ' ἦδη et ἔρεισθε (ex ἔρισθε corr.) M. Pulcherrime emendavit Cobet. Dederat Porson αἰρεσθαι. ἴσθ' οὖν τὰδ' ἦδη Bothe. εἴ σοι τόδ' ἦδ' Hermann. ἴσθ' ἐν τόδ' ἦδη Marckscheffel. ἴσμεν τὰδ' ἦδη...αἰρεσθαι δέον anonymus. 919 κράτος Weil. 920 Deest personae nota. καὶ τῆσδε

ing up the code afterwards known as the XII Tabulae, derived from Greece the manner of publication as well as the legal principles. Paley quotes Plaut. Trin. 1039 leges ad parietem sunt fixae clavis ferreis. The laws of Solon were fixed on revolving pyramids (cf. voc. κύρ-βεις, ἄξονες).

ἐφηλοῦν τὸν γόμφον διὰ τοῦ ψηφίσματος is a slight extension of ἐφηλοῦν τὸ ψηφ. τῷ τείχει ("nail up"). The simple ἡλώω is scarcely in use.

τορῶς, literally of piercing, "through and through", and with the implication "decisive". As a decree it is "thoroughly" definite, as a plate of metal it has the nail driven "through".

914—916. The point of these lines, though not obvious, is plain when found. The Scholiast has οὐκ ἐγγράφως ταῦτα εἶπον, ἀλλὰ ζῶσῃ φωνῇ, and the meaning is "the message I have now given you (ταῦτα), I do not give in any letter, sealed up, but I say it for everyone to hear". The difficulty has arisen from a misunderstanding of ταῦτα, as if it were the same as τῶνδε of v. 912. But οὗτος implies some connection with the person addressed. The king gives the herald his message, but he refuses to make a state secret of it, as if it were a diplo-

matic negotiation.

πίναξιν = δέλτοιςιν (ἐπιστολῇ): Cf. Soph. Tr. 157, Eur. I. A. 98, Ar. Thesm. 778 πινάκων ἔστω δέλτοι, Plat. Critias 120 C &c. πίνακες were doubled together. Il. vi. 169 γράψας ἐν πίνακι πτυκτῶ.

v. 915 is no unusual repetition and it contains the important word κατεσφραγισμένα, which adds a point. The rhythm is not unparalleled in Aeschylus, cf. Pers. 509 Θρήκην περάσαντες μόγις πολλῶ πόνῳ.

The above explanation seems more simple than Weil's "oblique notat Asiae reges epistulis mandata includentes neque ante hominum ora procedentes, ut saepe in hac fabula barbarorum instituta Graecorum moribus opponuntur".

918. νέον. Cf. sup. v. 313.

919. νίκη, the victory: κράτη, the subsequent authority and prerogatives. The singular κράτος = "victory", Ag. 943 κράτος πάρες ἐμοί, Cho. 490 δὸς δέ τ' εὐμορφον κράτος, Eum. 530 &c., Plat. Legg. 962 A νίκην καὶ κράτος πολεμίων. The plural κράτη = "exertions of power", i.e. "dominion": sup. v. 368, Cho. 1.

921. οὐ πίνοντας κ.τ.λ., with contempt, like that of v. 740. For the fact cf. Hdt. II. 77 οὐκ ἐκ κριθῶν πεποιημένῳ διαχρέωνται· οὐ γάρ σφι εἰσὶ ἐν τῇ

ὑμεῖς δὲ πᾶσαι ξὺν φίλαις ὁπάοσιν
θράσος λαβοῦσαι στείχετ' εὐερκῇ πόλιν (955)
πύργων βαθεία μηχανῇ κεκλημένην.
καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δῆμια,
δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρᾷ χερὶ. 925

Schuetz. 922 φίλοις M. Schuetzio assentior. Vide adnot. 923 Qu.
θάρσος? 924 κεκλημένην M. 926 δεδωμάτομαι M, corr. man. recentior.

χώρῃ ἄμπελοι, Diodor. I. 34 κατασκευάζουσι δὲ καὶ ἐκ τῶν κριθῶν Αἰγύπτιοι πύμα λειπόμενον οὐ πολὺ τῆς περὶ τὸν οἶνον εὐωδίας, ὃ καλοῦνται ζύθος.

Athen. x. 477 C τὸν δὲ κρίθινον οἶνον καὶ βρῦτον τινὲς καλοῦσι μνημονεύει τοῦ πώματος Αἰσχύλος ἐν Λυκούργῳ "κάκ τῶνδ' ἔπινε βρῦτον ἰσχυαίνων χρόνῳ | κάσεμνοκόμπει τοῦτ' ἐν ἀνδρείῳ στέγῃ".

922. ὑμεῖς, the herald leaves the stage. There is a short pause, after which the king addresses the Danaids "and now do ye..."

φίλαις. The MS. reading φίλοις would refer to the Argive attendants of the king, in which case the word would be used either (1) relatively to the Danaids (=φιλίους) "with an escort friendly to you", or (2) relatively to the king (=ἐμοῖς). But inasmuch as at the departure of the king at v. 933 (and apparently in obedience to these words) the Danaids begin to call upon their own handmaids (φίλαι δμῳδες) to prepare to accompany them, styling them later "ὀπαδοί", there is the greatest probability in the correction φίλαις. This is made more convincing by the word πᾶσαι: "do you, one and all with your handmaids as well" (=ἐκάστη σὺν τῇ ὀπάδῳ αὐτῆς).

φίλαις=ὑμετέραις, with a touch of comfort in addition.

923. εὐερκῇ, i.e. it can defy the Egyptians.

924. κεκλημένην, a word deliberately chosen. Not "enclosed", but "locked". The metaphor is from a lock of ingenious

construction which defies illicit attempts.

πύργων, explanatory genitive. The πύργοι form the μηχανή.

βαθεία, not so much with allusion to the height of the ramparts (=ὕψηλῃ), but with μηχανή denotes the shrewdness of construction which makes them impregnable. Cf. Pers. 142 βαθύβουλος and note on v. 382.

925. δώματα. This word comes first, to reassure them as to the next question that would be likely to occur to them. "The city is safe; ('But where are we to dwell?') and as to houses..." The δώματα are of two kinds, and these are stated thus (1) πολλὰ μὲν τ. δ. as if e.g. πολλὰ δὲ τὰμὰ were to follow. The form of the latter is, however, changed to (2) δεδωμάτωμαι δ' ἐγώ.

τὰ δῆμια=τὰ δημόσια, "belonging to the state". The article implies that there were always (or usually) such public edifices, and it is stated that in the case of Argos these are many. They were intended for the lodging of state visitors, envoys &c. The mention of public quarters first occurs Od. xx. 264 ἐπεὶ οὗ τοι δῆμιός ἐστιν | οἶκος ὅδ' ἄλλ' Ὀδυσῆος. Cf. Pollux 9. 15 μέρη δὲ πόλεως καὶ πανδοκίον καὶ ξενῶν καὶ ὡς ἐν Ἰνάχῳ Σοφοκλῆς πανδόκος ξενόστασις, Pind. Ol. iv. 15 ξενία πάνδοκοι. Other meanings of "public house" in Greek are (1) "inn", (2) "prison".

The sense of δῆμια is seen in Il. xvii. 249 οἳ τε παρ' Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ δῆμια πίνουσιν (=publice, "at the public expense").

926. =οὐ σμικρᾷ χερὶ δεδωμάτωται

ἐνθ' ὑμῖν ἔστι συζύγους ναλεῖν δόμους
πολλῶν μετ' ἄλλων· εἰ δέ τις μελίων χάρις, (960)
πάρεστιν οἰκεῖν καὶ μονορρύμους δόμους.

927 εὐθυμεῖν M, corr. Kirchhoff. εὐθυμον Turnebus. εἰ θυμὸς vel ἔτοιμον Stanley, ἐνθ' ἔστιν ὑμῖν Weil. ἐν θ' ὑμῖν Martin. Deinde ἐντυχούση δόμοις M. Otiosum est

Porsoni εὐτόκους: languet Turnebi εὐτυχεῖς. Neque placet ἐνσυχοῖς (i.e. ἐν συχνοῖς, de quo primo cogitabam). Immo ΕΝΤΥΧΟΥC e CYZYΓΟΥC factum est. Vide adnot. 929 μονορύθμους M. μονορρύθμους vulgo. μονορρύμους scripsi.

ὁ δῆμος, οὐδ' ἐγώ, "nor am I, *either*, stinted...".

For χερὶ of liberality cf. Cho. 257 πόθεν | ἔξεις ὁμοίας χειρὸς εὐθιοῖνον γέρας;

927. The conjecture of Kirchhoff has been accepted with some hesitation. The forms ὑμῖν, ἡμῖν are somewhat doubtful in Aeschylus. ἄμιν ἐκράνθη is quoted from Eum. 347. In S. c. T. ἄμμι occurs in a dochmiac verse, and in Eum. 620 ὕμμε=ὕμᾱς in a senarius. ὕμμιν may possibly be true here and ἄμμιν in Eum. 347. That Aeschylus should shew no more traces of the convenient form ὑμῖν &c., which Sophocles uses so freely, is rather an argument against it here; and it is perhaps more probable that he would have used the obviously un-Attic ὕμμιν than have availed himself of what he seems to regard as a mere metrical license. Moreover it may be argued against ὑμῖν that he could have said ἐνθ' ἔστιν ὑμῖν without difficulty and with less emphasis upon ὑμῖν. The true reading may be something quite different, e.g. εἰ δ' εὐμενὲς τι (sc. ἔστι) with a suppressed apodosis and followed by εἰ δέ with an alternative; i.e. "if it is a pleasing thing to you to live with others, (*well, do so*), but if on the contrary...". εἰ δ' εὐμενὲς τι with answering εἰ δέ τις μελίων χάρις seems complete, and -ἐς τι would naturally pass into the verb ἔστι.

συζύγους. This conjecture is borne out by the antithesis with μονορρύμους. The metaphor is from horses yoked in harness. The correction μονορρύμους

is to be made first for independent reasons. ῥυθμός is used of time or measure in motion or music; and though a man marching, or a horse moving in a chariot, is said to have a ῥυθμός, and a pair of horses have a common ῥυθμός ("the pace", cf. ἐρρύθμισμαι P. V. 241, and Cho. 697 τίς ἂν σωζόμενον ῥυθμόν τοῦτ' ἴδοι διὰ πέδον ἀνομένων βημάτων δρεγμα;), yet we can scarcely speak of a house having a ῥυθμός. The latter part of the compound cannot be treated as (even metaphorically) meaningless. See on οἰόφρων 772. A house cannot even metaphorically have a ῥυθμός, and, more important still, the meaning of the compound would be "of but a single (i.e. with but a single kind of) pace".

μονόρρυμος, on the other hand, can be used metaphorically of a stationary object, and is good as contrasting the small and isolated with the large and connected houses. The forms δέρρυμος, τέρρυμος (Pers. 47), τετράρρυμος (Xen. Cyr. VI. 1. 51) are found. The king offers a choice of houses, either separate or in the larger "συνοικίαι, where, as in the Roman *insulae*, many families resided under one roof" (Paley). These latter are σύζυγοι δόμοι i.e. "abodes yoked with other abodes", as opposed to μονόρρυμοι δόμοι "houses of but a single pole". Inf. 979 Danaus says

οἴκησις δὲ καὶ διπλῇ παρά-
τῇ μὲν Πελασγὸς τῇ δὲ καὶ πόλις διδοῖ
οἰκεῖν λάτρων ἄτερθεν.

This shews that the promise here made

- τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα 930
 ἀπρατὶ λωτίσασθε· προστάτης δ' ἐγὼ
 ἀστοί τε πάντες, ὧν περ ἦδε κραινεται
 ψῆφος· τί τῶνδε κυριωτέρους μένεις; (965)
 ΧΟ. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρύοις,
 διέ Πελασγῶν. 935
 πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον
 πατέρ' εὐθαρσῇ Δαναόν, πρόνοον
 καὶ βούλαρχον· τοῦ γὰρ προτέρα
 μῆτις, ὅπου χρή δώματα ναίειν (970)
 καὶ τόπος εὐφρων. 940

μονοθρόνους ἔδρας Burges. 931 πάρεστι λωτίσασθαι M. Ortum est πάρεστι ex initio versus 929: infinitivus a πάρεστι penderet necesse erat. ὅσ' ἔστ' ἠλωτίσασθε Dobree. πλείσταται Schuetz. ἀτρεστὶ Hermann. ἀπρατὶ ipse dedi. 934 ἀγαθοῖς M. 937 πάτερ M. 940 καὶ τόπος puncto post εὐφρων deleto post ναίειν

has been repeated to Danaus, and he is plainly saying the same thing as the king says here. Yet in the text of the king's speech at this point he says nothing on the subject of payment. That **πάρεστι** is corrupt is generally admitted, for **τὰ** (as reiterated) cannot be a relative, and the punctuation **πάρεστι· λωτίσασθε** is scarcely like Aeschylus. Here in all probability came the promise implied in Danaus' **λάτρων ἀτερθεν**, while before **λωτίσασθε** an adverb of the kind is desirable, so that in their choice they may not be impeded by the consideration of cost. **ἀμισθί** suggests itself, but is too far from the MSS. But **ἀπρατὶ** is more satisfactory. **ἀ** would be lost in **θυμηδέστατα**, and **πρατὶ** not unnaturally regarded as a compendious form of **πάρεστι**. **ἀπρατὶ** is the word whereby the Scholiast on Il. i. 99 explains **ἀπριάτην ἀνάποιον**.

931. **λωτίσασθε**, 'cull the best'. Cf. **ἀνθεμίζομαι** sup. 64 and note. Add Eur. Hel. 1593 γῆς Ἑλλάδος **λωτίσματα**, Soph. Fr. 649 Ἄρης γὰρ οὐδὲν τῶν κακῶν **λωτίζεται**.

προστάτης, the patron, whom all **μέτοικοι** were obliged to have. Cf. Lys. 187. 29 **ἐπὶ προστατοῦ οἰκεῖν**, and the

phrase **ἀπροστασίον γραφή**. The order of naturalisation is **ξένος—μέτοικος—ἀστός**.

932. **κραινεται**, not for **κέκρανται** but, as ἦδε shews, the decree is only now being carried out: "whose will is *herein being* accomplished".

933. **κυριωτέρους**, sc. **προστάτας**. On the sense of **κύριος** implied see v. 366 **κύρος**.

935. **διέ Πελασγῶν**, ὡς "διὰ γυναικῶν" Schol. (Od. xviii. 207, iv. 305 &c.). Even in epic times the word approximates to a mere superlative **ἀριστε** or **μέγιστε**.

936. **πρόφρων**, like **θέλων**, **χρήζων**, a Greek manner of saying "if you please", tempering the imperative.

ἡμέτερον, "our own", implying affectionate confidence.

937. **εὐθαρσῇ**, possessing (and therefore inspiring) confidence. He never loses his coolness. **Δαναόν** is an addition denoting that Danaus is no ordinary father, but the Danaus well-known for wisdom.

πρόνοον καὶ βούλαρχον. See v. 111. Partly proleptic.

940. **καὶ τόπος εὐφρων**. This, though abrupt, may stand for **καὶ ὅπου τόπος**

πᾶς τις ἐπειπεῖν ψόγον ἄλλοθρόοις
 εὐτυχος· εἴη δὲ τὰ λῶστα
 ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ (975)
 βάξει λαῶν ἐγχώρων.
 τάσσεσθε, φίλαι δμῳίδες, οὕτως 945
 ὥς ἐφ' ἐκάστη διεκλήρωσεν

posito Schwerdt. τίς τόπος Hartung. 942 εὐτύκτος in εὐτυχτος correct. M.
 corr. Spanheim. εὐτυχος Turnebus. εὐτροχος Burges. Lacunam trium versuum
 statuit Hermann. 943—947 regi dant libri. Necessario Klausen choro reddidit.
 944 ἐν χώρῳ M. ἐγχώρων scripsi. τῶν ἐν χώρῳ Wellauer. τῶν ἐγχώρων Hermann.
 Lacunam post λαῶν Weil, plene post λῶστα interpuncto. 945 Dum regi hos

εὔφ. ἐστί. εὐφρων looks to the feelings
 of the Argives, not to the prudence of
 the Danaids (which would rather be σώ-
 φρων), i. e. τόπος ὅστις ἡμῖν εὖ φρονήσει.
 Weil, however, says "locus qui malignis
 populi rumoribus quam minimam mate-
 riam praebeat".

941. πᾶς τις κ.τ.λ. The Scholiast
 supplies the word instinctively required,
 ἐπεὶ πᾶς ἀνθρωπός ἐστιν ἔτοιμος εἰς τὸ
 ψέγειν τοὺς ξένους. The asyndeton is to
 be accounted for by the agitation of the
 speakers.

ἐπειπεῖν is beyond suspicion. The
 preposition implies either (1) an object
 lying under censure, praise &c., e.g.
 ἐπειπεῖν ἐπιτάφιον Σενθριανῶ Luc. Hist.
 Cons. 26; τῷ δυσπραγοῦντι δ' ἐπιστενά-
 χειν πᾶς τις ἔτοιμος Ag. 690, or (2) an
 object attacked, e.g. ψόγον ἐπενεγκεῖν
 Thuc. I. 70.

942. εὐτυχος = ἔτοιμος. Cf. Theoc.
 XXIV. 86 πῦρ εὐτυκον ἔστω.

εἴη δὲ τὰ λῶστα. Cf. Cho. 868 εἴη δ'
 ἐπὶ νίκη, Ag. 121 τὸ δ' εὖ νικάτω. The
 paroemiac is sound (see on v. 4).

σύν τ' εὐκλείᾳ καὶ = σύν εὐκλείᾳ τε καὶ,
 a common hyperbaton with a preposi-
 tion.

943—947. It is inconceivable that
 the king should have spoken these lines.
 The word φίλαι with δμῳίδες is itself
 sufficient disproof; and the abrupt be-
 ginning has forced Hermann (who does
 give them to the king) to mark a lacuna

of three verses. The request πέμψον
 (936) implies the king's departure, and
 he must certainly leave the stage for
 some time before Danaus comes on.
 Moreover how should the king assume
 that Danaus had given by lot a handmaid
 as θεραποντίδα φερνήν to each daughter?
 This was a private concern of the Da-
 naids, and it would be for them to order
 their maids with the term φίλαι. Again,
 as Oberdick says, the king could not
 speak in anapaests.

943. ἀμηνίτῳ. Elsewhere (Ag. 649,
 Hdt. ix. 94, and the adverb Ag. 1034)
 the word is only used of the wrath of
 heaven. μῆνις and μηνίω, however, are
 sufficiently frequent of mankind. Theogn.
 1298 θεῶν ἐποπλίζεο μῆνιν | βάξιν τ'
 ἀνθρώπων illustrates the usual applica-
 tion of the nouns.

944. λαῶν. For the plural cf. v. 496.

ἐγχώρων. The paroemiac verse is ne-
 cessary, but ἐν χώρῳ cannot stand for
 τῶν ἐν χώρῳ. To join ἐν χώρῳ with τάσ-
 σεσθε is weak in itself and leaves λαῶν
 very bare. The epithet refers to the
 grudge which natives are always apt to
 feel against foreigners. The Danaids
 must be careful of the susceptibilities of
 the people they have come among.

946. ἐφ' ἐκάστη. The dower is some-
 thing given to increase the value of the
 wife. ἐπιφέρεισθαι is the proper word of
 a wife "bringing with her" a dowry.

Δαναὸς θεραποντίδα φερνήν.

ΔΑ. ὦ παῖδες, Ἀργείοισιν εὐχέσθαι χρεὼν (980)
 θύειν τε λείβειν θ', ὥς θεοῖς Ὀλυμπίοις,
 σπονδάς, ἐπεὶ σωτῆρες οὐ διχορρόπως· 950
 καὶ μου τὰ κηρυχθέντα πρὸς τοὺς ἐν τέλει

versus dat, legit Hermann τάσσεσθε, φίλαι, δμῶδας. Idem Geel. 948 sqq.
 Sequitur ῥῆσις apertis mendis plena. Archetypum saepius vix legi posse satis constat.

951—952 καὶ μου τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς φίλου ^{ωσ} πικρῶς ἤκουσαν ἀτανεψίους

947. Δαναὸς, not πατήρ ἡμέτερος, but in his relation to the slaves: "Danaus your master".

θεραποντίδα φερνήν. Α φερνή may consist of money, estates, goods, cattle, or human chattels, or all of these. Danaus has allotted to each daughter a dower in some of these kinds, and the δμῶδες now present represent that part of the φερνή which consists in θεράποντες. It is not then "a dower consisting of slaves" (as Paley). There may be other parts of the φερνή: this is the part which is θεραποντίς.

948. The king has left the stage at v. 944, and the difficulty which commentators feel as to the short space of time between his departure and the arrival of Danaus is easily removed without recourse to lacunae. The Danaids have called upon their handmaids to arrange themselves, each by her mistress. On the question where these maids have hitherto been, see Introduction ("Outline of the Drama"). The arrangement, performed with proper grace and scenic effect, would take a considerable time, during which verbal accompaniment could be dispensed with.

948 sqq. Danaus enters with a body-guard (no doubt of considerable numbers, otherwise v. 954 would be ridiculous), which for panoramic purposes fills up the stage as the Danaids and their maids fill up the orchestra.

The ῥῆσις which follows is very corrupt. The corrections here offered claim to be nearer to the MSS. and to account

better for the corrupt readings than others previously attempted. The Scholiast has few comments. From the soundness of some lines and the corruptness of others and from the context in which these corruptions occur, it is fair to assume that in most cases either (1) the sense is figurative, or (2) the expression condensed or striking, or (3) the words unusual. While attempts at restoration should not start from these considerations, but from examination of the MS. readings and the requirements of the context, yet if the restoration so discovered satisfies one or other of these conditions it gains the more authority thereby.

948. All the honours paid to the gods of Olympus, viz. εὐχαί, θυσῖαι, σπονδαί are enumerated. εὐχαί and θυσῖαι are vows, the performance of vows and offerings for deliverance: σπονδαί are poured to Zeus Σωτήρ (see v. 26). It is to the Argives as σωτῆρες that these honours are therefore due. "If we offer vows and sacrifices and libations to delivering Zeus and the other Olympian gods who are ἀποτρόπαιοι, why not then offer similar honours to the delivering Argives?"

Ὀλυμπίοις, i.e. the greatest of gods. The title σωτήρ belongs to Zeus, Apollo (Ag. 512), Hermes (Cho. 2) &c.

950. The omission of the verb after ἐπεὶ is very unusual. A less harsh omission occurs Soph. Aj. 6 ὅπως ἴδης, εἴτ' ἐνδον εἴτ' οὐκ ἐνδον.

951 sq. Weil and Oberdick admit Kruse's conjecture, καὶ μου τὰ μὲν πραχ-

φίλους πικρῶς ἤκουσαν αὐτανεψίους,
 ἐμοὶ δ' ὁπαδοὺς τούσδε καὶ δορυσσόους (985)
 ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,
 καὶ μὴ 'ξ ἀέλπτων δορικανεῖ μόρῳ θανὼν 955

M. φίλους Guelf. Lectionem meam infra explicavi. Diversissimis modis alii: e.g. ἐγγενεῖς pro ἐκτενεῖς legit Heath, et φίλους e cod. Guelf. et αὐτανεψίους cum Scaligero. ἐκμανεῖς Martin. ἐκγενεῖς Hermann. καὶ νῦν pro καὶ μου Paley. φαύλους pro φίλους Pauw. κείνων τ. μ. π. π. τὰς ἐκ γένους φίλου π. ἥ. αὐτανεψίους Burgard. Aliquamdiu cogitabam de καὶ μου τ. μ. π. πρὸς τοῦ συγγενοῦς φύλου π. ἥ. αὐτανεψίου i.e. "quae facta essent a genere patrueli (in nos)". Sed vide adnot. 953 ἐμοῦσ (σ in δ' correctum) M. ἐμοῦ δ' Guelf. Corr. Stanley. ἐσμοῦσ δ' L. Schmidt. 955 καὶ μήτ' ἀέλπτως M, corr. Paley dubitanter. Non dubitanter recepi, quamquam

θέντα πρὸς τοὺς ἐγγενεῖς φίλους πικρῶς ἤκουσαν αὐτανεψίους, which Weil renders "Atque me dicente in nos consanguineos ab ipsis patruelibus commissa cum indignatione audiverunt". This meaning is rather involved for the straightforward style of Aeschylus. And what are the *commissa*? If the reference is to the way in which the Danaids were treated by their cousins in Egypt, that narration was made long ago, before Danaus returned to the stage at v. 579. He had subsequently seen the Egyptian fleet approaching and had gone to report this new development at v. 754. But what he then announces can scarcely be called *in nos commissa* with the indignant reproach *consanguineos* to follow. Yet Weil explains "scilicet narraverat hostilem Aegyptiadarum adventum".

While Danaus is absent, the herald attempts violence, which is frustrated by the king; but of these proceedings (which are indeed *commissa* and all the worse as done by *ipsis patruelibus*) Danaus knew nothing. Only the king could report them. Moreover it is hardly possible that *πραχθέντα* can be joined with αὐτανεψίους. The latter must needs follow πικρῶς ἤκουσαν, and unless it does so follow, what is the contrast implied in the emphatic ἐμοί? That contrast evidently is between the feelings of the Argives towards the Aegyptidae and their feelings towards Danaus.

Of ἐκτενεῖς nothing can be made. The termination is probably due to the preceding accus. article, ἐν τέλει having passed through εντενεῖς to ἐκτενεῖς. (In Ag. 105 Auratus emended ἐκτελέων to ἐντελέων.) If this view be correct and μου be genuine (as it would seem to be), κηρυχθέντα is a probable correction of μὲν πραχθέντα. πρὸς is correct with verbs of announcing. Cf. Cho. 262 ὅπως μὴ...ἀπαγγέλλῃ τάδε πρὸς τοὺς κρατοῦντας.

Danaus went as ἀγγελος (v. 753): he would naturally betake himself to the *authorities* (τοὺς ἐν τέλει), who had before proved friendly. There would be no assembly sitting, and Danaus reported to the officers.

Construe καὶ τὰ κ. πρὸς τοὺς-ἐν-τ.-φίλους ἤκουσάν μου πικρῶς αὐτανεψίους. πικρῶς ἀκούειν τινί—like πικρῶς ἔχειν, φέρειν βαρέως, χαλεπῶς &c. φέρειν.

953. ἐμοί, by form and position emphatically opposed to their treatment of the αὐτανεψίους.

ὁπαδοῦς, the honour is enhanced by the words καὶ δορυσσόους, "not merely an escort, but a *king's* escort". δορυφόροι was the proper name for the "body-guard" of a Greek despot. Hence the point of τίμιον γέρας v. 954. δορυφόροι are frequently κῶφα πρόσωπα in the drama, and hence Luc. Hist. Cons. 4 ὥσπερ κωμικὸν δορυφόρημα κεχρηνὸς σιωπῇ.

955. καὶ μήτ' of MSS. is untenable. As Paley points out, though μήτε might

λάθοιμι, χώρα δ' ἄχθος αἰέζων πέλοι.
τοιῶνδε τυγχάνοντας ἐν πρύμνῃ φρενὸς
χάριν σφι θέσθαι τιμιωτέραν χρεών.

(990)

potui καὶ μὴ σφ' ἀέλπῳς. μὴ 'π' ἀέλπῳς R. Ellis. μὴτ' ἐξ ἀέλπτῳς Weil. δόρυκ' ἀνημέρωι M. "Egregie emendavit Porsonus" (Weil). 957 sq. εὐπρυμνῇ φρενὸς χάριν σέβεσθαι τιμιωτέραν ἐμοῦ M. σέβεσθε Guelf. ἐν πρύμνῃ Valckenaer. CΦΙΘΕCΘΑΙ pro CEBECΘΑΙ ipse scripsi. χρεών dat etiam Heimsoeth. De metaphora, quae inest, vide adnot. τ. τύχάνοντα πρρυμνῇ φ. χ. σ. τ. θέμις Paley,

answer to a *positive* clause with δὲ, it cannot answer to a clause in which the negative is again understood. While it is possible to say *e. g.* μήτε λάθοιμι..... χώρα δ' ἀγνῇ εἴη, it is impossible to say μήτε λάθοιμι.....χώρα δὲ ἄχθος [μὴ] εἴη. Paley's 'ξ for τ' is the same change as that made sup. v. 10 (*q. v.*), and the terminations -ως, -φ, -ων are liable to perpetual confusion.

μόρφῳ, of the *form* of death, as usual.

956. ἄχθος αἰέζων. A pollution brought about by the death of a *ἰκέτης* to whom the promise of protection had been extended.

αἰέζων, "semper vigens", used without reference to the literal meaning of ἄχθος, but rather to the idea of the curse intended. The curse is a living thing (cf. v. 598). Cf. Ag. 819 ἀτῆς θυέλλαι ζῶσι, Pind. I. v. 8 ὀλβος ζῶει μᾶσσον.

957 sq. These verses seem to contain the sense: "The Argives have treated us most generously and we must be correspondingly grateful". The reading given in the text affords this meaning with comparatively little change, and with an Aeschylean figure which, though not far-fetched, might easily cause difficulty to a copyist. Construe χρεών (ἔστι), τυγχάνοντας τοιῶνδε, θέσθαι σφι τιμιωτέραν χάριν ἐν πρύμνῃ φρενός, "it behoves us, when we meet with favours like these, to set gratitude to them in a more prominent position in the mind's place of honour". The metaphor is from a ship, of which the poop is always the most honourable and the guiding

part. To seat gratitude in the poop of the mind is to give it a place of guidance in one's thoughts and therefore conduct. This might be expressed by χάριτι (ἦν αὐτοῖς ὀφειλομένη) τιμιωτέραν ἔδραν ἐν τῇ φρενὶ ἡμῶν ἀπονεύμαι. To a Greek ἐν πρύμνῃ φρενὸς would at once suggest all the meaning which has to be thus elucidated to the modern understanding. It remains to consider the separate terms.

τυγχάνοντας, either ἡμᾶς or generally, "when folk meet with...". The present because the Argives *continue* to exhibit their goodwill.

ἐν πρύμνῃ φρενός. Cf. note on v. 316.

958. χάριν θέσθαι, the middle, as the action is indirectly reflexive "to record in our own minds". Even where the reflexive force is scarcely discernible the middle of τίθημι is often preferred. Homer has the two voices almost indifferently. In most cases outside epic poetry the middle will be found to have a reference at least to the satisfying of the mind of the agent: cf. ψῆφον θέσθαι (Ag. 816), γνώμην τίθεσθαι (Andoc. 26. 9). Similar to our phrase here is Il. VIII. 449 τοῖσιν κότον αἰνὸν ἔθεσθε, Od. IV. 729 ἐνὶ φρεσὶ θέσθε...μὲ ἀνεγείραι.

It may be objected that χάριν θέσθαι is commonly used in another sense=χαρίσασθαι, being a periphrasis like χάριν ποιήσασθαι (cf. θέσθαι λησμοσύνην, Soph. Ant. 151), P. V. 782, Hdt. IX. 60 &c. Yet the shifty meaning of χάρις makes χάριν θέσθαι ἐν φρεσὶ ("lay up gratitude in mind") and χάριν θέσθαι τινὶ ("to do a favour to...") equally possible. χάριν

καὶ ταῦτ' ἐπεγγράψεσθε πρὸς γεγραμμένοις
πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρός, 960
ἀγνῶθ' ὁμιλον, ὡς ἐλέγχεται χρόνῳ·
πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὐτυκον φέρει
κακὴν, τό τ' εἰπεῖν εὐπετές μύσαγμα πῶς. (995)

(*thémus Hermannii est*). εὐπρύμνης Bamberger. 959 ταῦτα μὲν γράψεσθε M.
ταῦτ' ἐπεγγράψεσθε scripsi. ταῦθ' ἄμ' ἐγγράψασθε Hermann. ταῦτά γ' ἐγ-
γράψεσθε Valckenaer. ταῦτα νῶ' γγράψασθε Burges. προσγεγραμμένους M, corr.

Robortellus, nisi fortasse προῦγγεγραμμένοις legendum. 961 ἀγνῶθ' ὁμιλος
ὡς ἐλέγχεσθαι χρόνῳ M. Turbavit librarios structura verborum parum nota.
Vide adnot. Ceterum haud scio an ὁμαυλον potius scribendum sit. ἀγνῶς
ὁμιλος ὡς ἐλέγχεται Schwerdt. ἐξελέγχεσθαι Heimsoeth. ᾧδ' ἐλέγχεσθαι χρεῶν
H. Voss. 962 εὐτυχον M, corr. Spanheim. εὐστοχον Oberdick. εὐτροχον
Burges. 963 εὐπετῶς nuper Paley "nisi forte δυσχερὲς reponendum est".

φέρειν is quoted for both meanings. ἐγ-
γύην θέσθαι ordinarily means "to receive
a pledge", but in Eum. 898 it means the
contrary. If κότον θέσθαι is to "lay up a
grudge against", χάριν θέσθαι can also
= χάριν ἀπομνήσασθαι.

σφι. This form is commonly denied
to Attic verse, though common in Homer
and Herodotus. Yet the best MSS. give
the form in Soph. O. C. 421 ἀλλ' οἱ θεοὶ
σφι μήτε τὴν πεπρωμένην κ.τ.λ., and it is
found in MSS. of Eur. Med. 398 and
Suppl. 769. That it occurs elsewhere in
no place in which σφιν could not stand,
is not proof. (See ὅμμι' as ἀπαξ λεγ.
in senarii Eum. 620.) So long as MSS.
give it, and no principle can be urged
against it, it seems rash to expel it from
texts.

τιμιωτέραν, i.e. "in more than ordi-
nary honour".

959. ταῦτα, viz. what follows.

ἐπεγγράψεσθε. All have felt that μὲν
is strange or wrong. Burgard, quoted by
Oberdick, says of μὲν answering to a
thought rather than to a δέ-clause: "in
latina lingua μὲν particulae respondet
'quidem', in patria (i.e. German) 'we-
nigstens'". It is quite true that in late
Greek (e.g. Lucian) μὲν is so used (= γε
or γοῦν), and that the use is apparent in
Attic in e.g. ἐγὼ μὲν οὐκ οἶδα. But what

would 'quidem', 'wenigstens' or γοῦν do
here?

In point of sense it is hoped the cor-
rection here given may commend itself.
ἐπέγγραφος = "added to a list"; and cf.
formations like ἐπέγχεω ἐπεγεράννυμι.

961. The reading in the text is one
which would account for the corruption
in M. The proleptic accus. is good
Greek. Cf. Ar. Av. 652

ἐστὶν λεγόμενον δὴ τι τὴν ἀλώπεχ', ὡς
φλαύρως ἐκοινώνησεν ἀετῷ ποτε.

Soph. Aj. 1141

σὺ δ' ἀντάκουσον τοῦτον, ὡς τεθάψεται.
See Shilleto Advers. in Aristot. Rhet.
(Cope and Sandys) Vol. III. p. 225.

ἐλέγχεται = κρίνεται, βασανίζεται. The
sentiment is general. The application
proceeds: "see that time proves *your*
character in a favourable light".

962. ἐν, the scope of the action, "in
dealing with". Cf. Soph. Aj. 1315 ἐν
ἐμοὶ θρασύς, and see note on v. 125.

φέρει, as an offensive weapon (= φορεῖ).
The passage is an echo of vv. 941 sq.

εὐτυκον, the weapon leaps readily from
its sheath. The adjective is predicative.

963. τό τ' εἰπεῖν κ.τ.λ. The Scho-
liast is probably right in rendering τὸ εἰ-
πεῖν μυσσάρῳ τι κατὰ τῶν ξένων εὐχερὲς
ἐστίν, despite the order of the words.
The alternative rendering, which makes

ὑμᾶς δ' ἐπαινῶ μὴ κατασχύνειν ἐμέ,
 ὧραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς. 965
 τέρειν' ὁπώρα δ' εὐφύλακτος οὐδαμῶς.
 θήραις δὲ κηραίνουσι καὶ βροτοί· τί μὴν;

E v. 941 cuivis licet conicere κακὴν τ' ἐπειπεῖν εὐπιθὲς μύσαγμα τῷ; h. e. "malevolamque ad culpam speciosam aliquo modo (vel alicui) obiciendam." 966 Fortasse πέπειρ', quae forma utpote rara facile depravari poterat. 967 θῆρες M, corr. Wieseler. In versibus hinc ad 970 sequentibus admodum obscura est sententia, neque mirum est tantum inter se differre editt. Sed cernere mihi videor, quod de arborum fructibus in vv. 966—968 dicatur, id in v. 969 ad corporis aetatem per similitudinem

εὐπετές an epithet of μύσαγμα and leaves τὸ εἰπεῖν as a second (exegetic) accus. with φέρει, is adopted by Weil. But φέρει γλῶσσαν κακὴν τό τ' εἰπεῖν does not sound like Aeschylus, nor is εὐπετές an epithet very suitable to μύσαγμα. On the other hand εὐπετές omitting ἔστι is an expression which would sufficiently explain itself despite its position. In the question of position much allowance must be made for two considerations, (1) the suitability of εὐπετές as epithet to μύσαγμα, (2) the familiar uses of εὐπετές. εὐπετές without the verb (cf. ἔτοιμον, ῥάδιον &c.) Plat. Rep. 365 C οὐδὲν εὐπετές, φήσομεν, τῶν μεγάλων.

964. The practical application of the σωφρονίσματα just given: "so do you...".

ὑμᾶς and ἐμέ in antithesis. "As I have gained such honour for you, and as time proves worth, do not bring shame upon me".

ἐπαινῶ = παραινῶ, as in Cho. 581.

965. τήνδ', "so marked as this of yours".

ἐπίστρεπτον, τὴν ἐπιστροφῆς δεομένην· ἢ τὴν ἐπιστρέφουσαν εἰς θέαν. Schol. i.e. he was in doubt whether it was gerundival or participial. Better, perhaps, πρὸς ἣν ἐπιστρέφονται οἱ βροτοί. For the expression cf. Cho. 349 τέκνων τ' ἐν κελεύθοις ἐπίστρεπτον αἰῶ κτίσας (rightly explained in the scholion ὡς τοὺς ἀπαντῶντας ἐπιστρέφεσθαι πρὸς θέαν). A public admiration similar to that expressed in δακτυλόδεικτος.

βροτοῖς, "folk". The dative of reference, cf. Eum. 191 ἀπόπτυστοι θεοῖς.

966 sqq. The beauty and youth of virgins are compared, in a similitude of greater length than usual for Aeschylus, to the tempting fruit enclosed in a garden, which is much coveted and needs careful watching. The text is unfortunately very doubtful, v. 970 being the most corrupt line in Aeschylus. It has been supposed in the emendations given above that much corruption was due to the fact of four successive lines (968—971) beginning with the letter κ, three of them with κα, and two with καὶ. It was almost to be expected that the eye of the copyist would be led astray. V. 970 was probably very faint in the archetype. Oberdick has a long discussion, which is rather difficult to follow, and which leads to a readjustment of the passage into the order 970, 969, 966, 967 &c., with textual corrections in 970 and 967. This is a heroic remedy scarcely warranted even by the corruptness of vv. 969, 970.

966. τέρειν' ὁπώρα, here literal, of actual grapes and other fruit, though the comparison which is to come is already suggested by ὁπώρα (a word common in the transferred sense). Other readings make ὁπώρα = "your beauty". The similitude is well known. Cf. Catull. xvii. 13 Cui cum sit viridissimo nupta flore puella | asservanda nigerrimis diligentius uvis &c.

967. The identity of pronunciation of ε and αι leaves us the choice of θῆρες or

καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ.
καὶ σώματα στάζοντα κηρύσσει Κύπρις

(1000)

transferri. Idcirco (praeter alias causas) καὶ σώματα pro καρπώματα scripsi. Dum de virginum aetate *vv.* 967—968 intellegunt nonnulli (Martin Wecklein Weil), hic scribunt θεοὶ σφε κηραίνουσι. *τιμήν* M. *τεμείν* Hartung. Posses, si opus esset, *χλιδήν*. 968 παιδοστιβῆ M, corr. Robortellus. 969 καρπώματα M. Et in huius versus et in sequentis initio error factus est propter similia illa καὶ κνώδαλα, καὶ σώματα, κηπωρικῆν. De ipso κάρπωμα vocabulo vide infra. Servant fere omnes, praeter quod καρπώματ' ἀκμάζοντα debilius dat Auratus, καρπώμαθ', ἃ cum praecedentibus coniungens

θήραις. The objection to the former is that it is repeated in κνώδαλα πτεροῦντα καὶ πεδοστιβῆ, which includes all the θῆρες possible in the case. Weil after Martin reads θεοὶ σφε, and if ὁπώρα were = *flos virginum*, θεοὶ would be possible and the gradation θεοὶ, βροτοὶ, κνώδαλα good in itself. But θῆρες is an altogether unlikely corruption of θεοὶ, nor is it likely to have been a gloss on so common a word as κνώδαλα. If ὁπώρα is literal (of fruit) the gods cannot be said to covet it, nor can it be protected from them. The meaning (see crit. note) is "It is hard to keep guard upon tender fruit, for both men and brutes covet it:.....so (969 sqq.) it is hard to keep guard on maidenhood".

βροτοὶ = ἄνθρωποι, is not rarely opposed to "brutes".

θήραις, i.e. they lie in wait, watching for a chance. Cf. Soph. Aj. 3 πείρᾶν τιν' ἐχθρῶν ἀρπάσαι θηρώμενον.

κηραίνουσι, ἐπιθυμῶντα δουλεύουσι Schol. rightly. This meaning is more common than that of 'harm', 'destroy', which, however, seems to be attested by Eum. 127 δεινῆς δράκαινης ἐξεκήραναν μένος.

τί μήν; the sententious Danaus will not deny that nature is nature. Cf. Eum. 203, Ag. 672.

969. MSS. give καρπώματα with a disagreeable asyndeton. The apparent appropriateness of the mention of καρποὶ in the context would seem to place καρπώματα out of suspicion. Yet examination tends to discredit καρπώματα even in point of form (i.e. as an equivalent of

καρπούς). κάρπωμα is according to Hesychius "profit", i.e. ὃ τις καρποῦται. Aeschylus is fond of formations in -ωμα (connected, however, with verbs in -ω), but we require some assurance that κάρπωμα can be a mere equivalent of καρπός in the literal sense of fruit upon a tree. The dictionaries are wrong in giving λωτισμα = "flower": it is rather ὃ τις λωτίζεται. If ὁπώρα above were metaphorical and the metaphor were kept up here, the change to the application would come at *v.* 971 καὶ παρθένων... It is better to let the application begin here and to read καὶ σώματα, καὶ standing in the sense of οὕτω καί, as it so commonly does: *e.g.* Pind. Ol. VII. 1—7 φιάλαν ὥς εἴ τις δωρήσεται.....καὶ ἐγὼ νέκταρ χυτὸν κ.τ.λ. Amid the similar beginnings

ΚΑΙΚΝΩΔΑΛΑ...

ΚΑΙΩΜΑΤΑ...

ΚΗΤΩΡΙΚΗΝ...

ΚΑΙΤΑΡΘΕΝΩΝ...

it was natural that ΚΑΡΠΩΜΑΤΑ should be written, and that a specious air of fitness to the place should maintain it. The sense then is "as with fruit...so with human bodies".

στάζοντα, "ripe". 'Dripping ripe' is a phrase still in familiar use.

κηρύσσει. There can scarcely be a metaphor from "offering for sale", as Paley supposes. It is a case of plunder, not of purchase. Paley himself suggests the thought τοῦπιόντος ἀρπάσαι, which is incompatible with buying. Rather "Cypris spreads the news": she is chosen

κηπωρικὴν λαβοῦς' ἀνεωσμένην θύραν,
καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι
πᾶς τις παρελθὼν ὄμματος θελκτῆριον
τόξευμ' ἔπεμψεν, ἡμέρου νικῶμενος.

970

(1005)

Hermann. 970 Corruptissimus omnium, qui sunt in hac fabula, senariorum exstat

in M. *καλωρα κωλονουσαν θωσμένην* ^{ειν} ἐρῶ. Omnino desperant nonnulli. Meliores tantum, quae mihi videntur, coniecturas commemoro. ὦραν κολουεῖ κἄνθος οὐ μένειν ἐῶ Weil, κάλωπεκ' ὠρεύουσαν ἀνθόσμην ἐρῶ R. Ellis, uterque tamen satis audacter. κάῳωρα Canter. κάωρα Stanley. καὶ δῶρα Butler. ἄωρα κωλύουσα προῦσελεῖν ἔρον Wecklein. κάωρα κωλύουσα προσμένειν θέρος Paley, versum omissum suspicans.

as the κῆρυξ because of her own eagerness to instigate men to her rites. "Let Cypris once see a way opened into the orchard of virginity and she proclaims the ripe fruit inside".

970. If the correction above given be near the mark, the figure is well continued. The clue lies in the letters given by M, *αν θωσμενην*, which clearly contain a perfect participle, which was in all probability *ἀνεωσμένην*, though it may have been *ἀνεωγμένην* (cf. note on 431, ἔσω, ἐγώ). *ἀνωθέω* is to 'push back' = *ἀνακλινειν*, *ἀνοίγειν*. Homer uses *ἀνακλινειν* *θύρην* Od. XXII. 156 and Od. XI. 595 as the opposite of *ἐπιθεῖναι*, to 'put to' the door. The simple *ὠθεῖν* *θύραν* = 'force' a door, Ar. Vesp. 152, Lys. 947. Cf. *ὠθεῖν* *πύλας* Eur. Or. 1562.

The noun which should be supplied with the feminine participle seems therefore to be *Θύραν*, which is represented in the MSS only by *ΕΡω*. The door is the *κηπαία* *θύρα* (Dem. 1155. 13), which is the only door in keeping with the context. This same door is called by Theophrastus (H. P. VII. 4, 5) the *κηπωρικὴ* *θύρα*; and from this name the *καλωρα* *κω* of M may in the surroundings very well have originated. The remaining letters *λυουσ* present more difficulty. The participle *λύουσ'*, while appropriate to undoing bolts (*λύειν* *κλῆθρα* S. c. T. 396), is not possible of a door already opened. Rather Cypris *finds* the door opened. In Xen. Hell. v. 4. 7 we have *εἰ δὲ λή-*

ψονται *τὴν θύραν ἀνεωγμένην* *ἡπέλησαν ἀποκτενεῖν ἅπαντας τοὺς ἐν τῇ οἰκίᾳ*. Here *λαβοῦς'* is equally appropriate. The maids are supposed to be fruit closely shut in an orchard, but Cypris finding the gate pushed back by some chance, straightway spreads the news of the ripeness inside.

971. *καὶ*, "and thereupon".

χλιδαῖσιν, cf. Pers. 543 *χλιδανῆς ἥβης* *τέρψιν*.

972. *παρελθὼν*, still keeping up the metaphor of the garden.

θελκτῆριον, active: the passer-by sends from his eye a shaft "intended to charm". This is the missile whereby he seeks to *bring down* the fruit. Hence the *ἐπὶ* of hostility or object assailed. The connection of *ἔρω*s and *θέλγειν* is old and frequent: cf. Od. XVIII. 212, P. V. 865, Eur. Hipp. 1274 &c.

973. For the "arrow of the eye" cf. Ag. 239 *ἔβαλλ' ἕκαστον ἀπ' ὀμματος βέλει φιλοκτῶ*, Ag. 743 *μαλθακὸν ὀμμάτων βέλος*, *δηξιθυμον ἔρωτος ἄνθος*.

ἔπεμψεν, gnomic. *ἡμέρου νικῶμενος*, i. e. he cannot help himself. The words are an excuse (like *τί μήν*; v. 967), the temptation, as Danaus grants, being too great. The dative is more common; *ὑπνῶ* v. (Ag. 291), *κέρδεσιν* (342), *λόγοισιν* (583), *ἡδονῇ* (Soph. El. 1272). The dative rather represents the instrument, the genitive the superior opponent (quasi-personified).

πρὸς ταῦτα μὴ πάθωμεν, ὦν πολλὺς πόνος
πολλὺς δὲ πόντος εἶνεκ' ἡρόθη δορί·

975

μηδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς
πράξωμεν· οἴκησις δὲ καὶ διπλὴ πάρα·

τὴν μὲν Πελασγός, τὴν δὲ καὶ πόλις διδοῖ, (1010)
οἰκεῖν λάτρων ἄτερθεν· εὐπετῇ τάδε.

μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρός,
τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον.

980

ΧΟ. τ᾽ ἄλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·
ἐμῆς δ' ὀπώρας εἶνεκ' εὖ θάρσει, πάτερ.

(1015)

εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,

Adducor me verum invenisse ex illo ἀνθΩCμένην viam indagantem. 974 παρῶ-
μεν vel προώμεθ' Tournier minus bene.

quod οὐνεκ' non εἶνεκ' scripsit. Α nihil aliud est quam Α ultima verbi οὐνεκα littera.

977 οἰκήσεις M, corr. Robertellus.

978 χῆ πόλις Burges.

979 λατρῶν M,

corr. Hermann.

980 φυλάξει M.

983 οὐνεκ' M.

984 θεοῖς γὰρ εἰ τι

974. ὦν...ἡρόθη, a brachylogy for ὦν εἶνεκα πολλὺς πόνος ἀνηλώθη, πολλὺς δὲ κ.τ.λ., while ὦν εἶνεκα itself is a natural Greek brachylogy for "quorum vitandorum causa". The former is a zeugma, but scarcely deserves to be called by Hermann "exemplum audacissimi zeugmatis", when we think of P. V. 21 ἔν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν | δψει.

975. ἡρόθη. The ploughing of the sea has been a favourite metaphor at all times. Each succession of poets, Greek, Roman, English, has revived it afresh. Cf. Anthol. Pal. IX. 242 πόντου ἄροτρον-τήρ (quoted by Schwerdt): Ov. Trist. I. 2. 76 vastum mutandis mercibus aequor aro. Aeschylus with his usual vigour employs the metaphor with reference to the labour involved. The repetition of π in the mention of labour is probably intentional, cf. Pers. 509 Θρήκην περ-σάντες μόγις πολλῶ πόνω, and 668 τίνα πόλις πονεῖ πόνον; So Pindar affects recurrences of φ and Lucretius and Vergil of v.

976. ἐχθροῖς ἐμοῖς, not the Aegypti-

dae, for they would find no pleasure in the circumstance; nor is ἐμοῖς=ἡμετέ-ροις. Rather "my enemies, if I should have any in Argos". To the Argives Danaus will be the political and social representative of the family, and hence the only one liable to make enemies.

978. τὴν μὲν, either depending on οἰκεῖν or on διδοῖ, i. e. διδοῖ οἰκεῖν τὴν μὲν οἴκῃσιν, or διδοῖ, (ὥστε) οἰκεῖν (αὐτήν). The former is less good.

The form διδοῖ is only found here in an Attic writer. It is Epic and Ionic and occurs in Pindar.

979. λάτρων ἄτερθεν, v. sup. 931.

εὐπετῇ, a metaphor from dice. Cf. Ag. 32, where εὖ πεσόντα is made clear by τρις ἔξ βαλούσης τῆσδὲ μοι φρυκτωρίας, Ag. 552 τὰ μὲν τις εὖ λέξειεν εὐπετῶς ἔχειν | τὰ δ' αὖτε ἀπείμομφα.

984. The absence of caesura is sufficiently accounted for by the emphasis on θεοῖς (which is therefore also kept dissyllabic). "If the great gods have not willed otherwise, you may depend on me".

ἵχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

985

ἴτε μὲν ἄστυδ', ἄνακτας

στρ. α'.

μάκαρας θεοὺς γανάνοντες πολιούχους

μη β. ν. Weil. Melior est vulgata.

986 sqq. Hunc chori cantum diversissime distribuunt editt. Alii Danaidum hemichoriis dant alternantibus, alii per hemichoria inter Danaides et ancillas disponunt: neque tamen ubi incipiant desinantque hemichoria satis constat. Rationem eius distributionis, quam ipse proposui, infra dedi quam potui brevissime.

986 ἄστυνάκτας M et editt.: ἄστυΔΑνακτας

reposui. Ceterum ἴτε νυν Paley.

987 μακρας M, corr. Stanley. γανάνοντες M,

986 sqq. The manner in which this *carmen exodicum* (though not textually so corrupt as some other passages) is to be distributed, is the subject of much dissension. It is clear that the whole ode cannot have been sung by the whole chorus, for in vv. 1020—1029 an altercation takes place, representing the views of two different parties. The Danaids have hitherto been unanimous in their loathing of the marriage, and the only reasonable view according to which one section of them can be supposed to argue against the other, is the view that one party is more resigned to and confident in the will of heaven, and that certain expressions prompt this party to warn the rest of the recklessness of their speech. The desperate fear of vv. 1011—1014 exactly recalls that of vv. 713—738, where the Danaids had apparently abandoned hope. It should be remembered that this play is only introductory; the Danaids are not yet in safety, and they are, as a matter of fact, subsequently forced into the marriage. It is therefore appropriate that after their praises of Argos (986—997), their prayer to Artemis (998—1001), and their claim that Cypris should not be denied her attendant delights (1002—1010), some among them should express the fear that after all there is no avoidance of the evil (1011—1014). The rest reply that they must leave the matter to Zeus (1015—1019). "Then", say the other party, "may Zeus

protect us from the marriage". This leads to the altercation which ends at v. 1029. The change from the ionic a minore to trochaic metre represents the end of the discussion, and the two ἡμι-χόρια unite in a common prayer. This seems a more natural distribution than to allow,—as many editors do (Haupt, Oberdick, Boeckh, Voss, Kruse),—the handmaids to form a half-chorus. The sentiments which have been thought better suited to the handmaids than to the Danaids are sufficiently explained in the above manner. Some misconception has arisen through the words ὑποδέξασθε δ', ὁπαδοί, μέλος, as if ὑποδέξασθε meant διαδέξασθε. There is no authority for such a sense, and μέλος refers only to the tune.

986. ἴτε μὲν. μὴν with imperative also Cho. 963 ἀνα γε μὴν, δόμοι. ἄγε μὴν Il. 1. 302, ὅρα γε μὴν Soph. O. C. 587 &c. In such use μὴν is adversative: "on, however".

ἄστυδ'. ἄστυνάναξ is unknown except as a proper name. It is unsuitable here, since it would emphasise the city-gods as opposed to those of the country, whereas immediately these same deities are divided into πολιούχους (perhaps in the narrower sense, gods of the ἀκρόπολις) and gods of the country "about Erasinus" (=θεοὺς πεδιονόμους, ἀγρονόμους). Cf. sup. 472.

987. γανάνοντες. γανᾶω, γανᾶω are the only active forms. γάννυμαι is used in

τε καὶ οἱ χεῦμ' Ἐρασίνου (1020)

περιναλούςιν παλαιόν.

ὑποδέξασθε δ', ὀπαδοί,

990

μέλος· αἶνος δὲ πόλιν τάνδε Πελασγῶν

ἐχέτω, μηδ' ἔτι Νείλου

προχοὰς σέβωμεν ὕμνοις,

(1025)

corr. Pauw, Hermann. ἀγαλόντες Paley. 989 περιναλετε M. Sequor Marck-scheffellium. Ortus est error ex eo, quod librarius antiquus invocationem hanc esse somniabat. περιναλονται Hermann. 990 ὑποδέξασθ' M, corr. Heath. 991 μένος M, corr. Legrand. αἶνος M, corr. Robortellus. 991 τήνδε M. 993 πρὸς χοὰς M, corr. Robortellus.

a middle sense. There is no possibility of such a shape as γαναέντες. The masculine participle because it includes, besides the women, Danaus and the escort.

988. Ἐρασίνου. The Ἐρασίνος or Ἀρσίνος is named both because it lies in the way which the Danaids would take citywards, and also as being the most notable river in Argolis. Whereas the Inachus became dry in summer, the Erasinus did not—an important matter to πολυδίψιον Ἄργος. Strabo VIII. 6 states the view commonly held, that this river was a continuation of the Stymphalian river which disappears at Mt Apelaurion in Arcadia. Cf. Hdt. VI. 76 ποταμὸν Ἐρασίνον, ὃς λέγεται ῥέειν ἐκ τῆς Στυμφαλίδος λίμνης. Ov. Met. XV. 275 Redditur Argolicis *ingens* Erasinus in arvis.

989. περιναλούςιν. Hermann's περιναλονται as a correction of περιναλετε is only supported by the habitual confusion of αι and ε. But this peculiar middle of ναίω occurs nowhere else; and it is more natural to suppose that the second person was written instead of the third by an early copyist for the reason given in the crit. note.

παλαιόν. With reference on the one hand to the unfailing stream and its mysterious origin; on the other allusively to the antiquity of the Argive community and its gods. Such antiquity is honourable to deities. Cf. S. c. T. 104 παλαι-

χθων Ἄρης, where the Scholiast has ὁ ἐκ παλαιού κληρωσάμενος τήνδε τὴν γῆν.

990. ὑποδέξασθε, not = διαδέξασθε. The ὀπαδοί bear no part in the words. According to Plato (in one place) μέλος, 'lyric song', is ἐκ τριῶν συγκείμενον, λόγου τε καὶ ἁρμονίας καὶ ῥυθμοῦ. In a narrower sense however μέλος, 'tune', is opposed by him to ῥυθμός and ῥῆμα. Legg. 356 C ῥυθμοῦ ἢ μέλους ἢ ῥήματος ἐχόμενον. Cf. ἐν μέλει, παρὰ μέλος which refer only to tune. The attendants are only bidden to accompany the song with suitable steps or motions. As one πίνει ὑπὸ σάλπιγγος (Ar. Ach. 1001) or ᾄδει ὑπ' αὐλητῆρος (Archil. 106), so one may προβαλναι, κινεῖσθαι, ὀρχεῖσθαι &c. ὑπὸ μέλους.

ὀπαδοί are the handmaids, the ὀπάδονες of v. 922.

992. ἐχέτω, "have as its theme". In the following verses (to 997) the Danaids transfer once for all their homage from the ποταμὸς κουροτρόφος of Egypt to those of Argos. Cf. sup. 827—832. The epithets are intended to declare that the rivers of Argos are not inferior to the Nile in its boasted powers of fecundation (πολύτεκνοι cf. v. 830) and its purity (θελεμὸν πῶμα). Of the Nile the προχοαί are mentioned as the most marked characteristic, and the terms of comparison therefore amount to the same as those of v. 3 προστομίαν λεπταμάθων Νείλου and v. 32 χέρσῳ τῇδ' ἐν ἀσώδει.

ποταμούς δ', οὐ διὰ χώρας ἀντ. α'.

θελεμὸν πῶμα χέουσιν πολύτεκνοι, 995

λιπαροῖς χεύμασι γαίας

τόδε μείλισσόντες οὔδας. (1030)

ἐπίδοι δ' Ἀρτεμις ἀγνὰ

στόλον οἰκτιζόμενα, μηδ' ὑπ' ἀνάγκας

γάμος ἔλθοι Κυthereίας. 1000

στρυγίων πέλοι τόδ' ἄθλον.

HM. β'. Κύπριδος δ' οὐκ ἀμελεῖ θεσμός ὅδ' εὐφρων. στρ. β'.

δύναται γὰρ Διὸς ἄγχιστα σὺν Ἡρᾷ, (1036)

995 θαλερὸν cod. Par.

tasse οἰκτιζόμενον.

Guelf.; recepit Hermann.

Wecklein. στρυγερῶν Hermann. στρυγερὸν Turnebus. στύγιον Stephanus. πᾶλει

Guelf.

997 μείλισσοντες M, corr. Pauw.

1000 τέλος Weil. ἔλθει M, recte Par. Κυthereίος

1001 στύγιον M, corr. dubitanter

1002 κύπριδος M. δ' addidit Pauw. ἀμελεῖν Nauck. Nil

995. **θελεμὸν.** The reading **θαλερὸν**, though specious, is not necessary. Hesychius has the gloss **θελεμὸν· οἰκτρὸν, ἥσυχον· θελεμῶς· ἥσυχως**. The second explanation **ἥσυχον** is suitable to this place. **θελεμωτέρω** is not an improbable correction (Conington) of S. c. T. 707.

πῶμα. This was the boasted excellence of the Nile. P. V. 812 **ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος**. The same epithet is used of water in the plains of Argos P. V. 676 **εὐποτον Κερχρεῖας ῥέος**.

θελ. πῶμα and **πολύτεκνοι** are to be joined in sense, since it is the drinking of the water that produces the fecundity.

998. **ἐπίδοι κ.τ.λ.** V. sup. 123. As **οἰκτιζομαι** generally means to "bewail", "utter a piteous cry" (cf. Eum. 515 **τάχ' ἂν οἰκτον οἰκτίσαιο**), and as **στόλον** seems to be somewhat bare without an epithet or pronoun-adjective (**τόνδε, ἡμέτερον** &c.), while **ἐπίδοι** sufficiently implies favour, it is probable that **οἰκτιζόμενον** is the true reading.

999. **ὑπ' ἀνάγκας Κυthereίας, i.e.** through forceful lust, lit. "by Cytherean compulsion" = "by compulsion of Cytherea". Paley compares **Διομήδεια ἀνάγκη** of Ar. Eccl. 1029. The formation is much the same as that of e.g. **βλή Ἑτεο-**

κλείη (i.e. = ὑπὸ Κυthereίας ἀναγκαζούσης).

1001. The Greek moral code did not embrace love of enemies (v. Plato Rep. 332 D), and, as Hermann remarks, "quod a se alienum esse cupiunt inimicis imprecantur". Cf. Prom. V. 864 **τοιᾶδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις**, P. V. 972. See note on v. 351.

1002. Anxious to avoid the **φθόρος** of Cypris, which might be provoked by vv. 999 sq., the other **ἡμιχόριον** hastens to add "this our song is indeed not regardless of Cypris: we pay all homage to her when she comes accompanied by her charms and dalliance".

ὅδε, i.e. ὁ ἡμέτερος, the **θεσμός** being the **μέλος** of v. 991. **ὁ τοῦ ἡμετέρου ὕμνου νόμος** Schol. Though **νόμος** is common, **θεσμός** is rare. Yet cf. Pind. Ol. VII. 88 **ὦ Ζεῦ...τίμα ὕμνον τεθμὸν Ὀλυμπιονίκαν**.

εὐφρων, "well-meaning", i.e. towards Aphrodite.

1003. **δύναται κ.τ.λ.** might be translated either (1) "her power, equally with that of Hera, approaches nearest to the power of Zeus": or (2) "she along with Hera has influence most near to Zeus", i.e. she has the ear of Zeus. The latter is much the better. **δύναται** "possesses

τίεται δ' αἰολόμητις
 θεὸς ἔργοις περισμένους·
 μετάκοινοι δὲ φίλα ματρὶ πάρεισιν
 Πόθος, ᾧ τ' οὐδὲν ἄπαρνον τέλεθει θέλκ-
 τορι Πειθοῖ· δέδοται δ' Ἀρ-

1005

(1040)

coniectura opus. 1005 ἐπὶ σεμνοῖς M. περισμένοις scripsi. 1006 δ' αἰ
 φίλαι M. δὲ φίλαι Par. corr. Bothe. 1007 τ' M. ᾧ τ' Wellauer. θεακτορι M,
 corr. Bothe. 1008 πιθοῖ M. πειθοῖ cod. Par. Πειθῶ Haupt.

power" used absolutely (=μέγα δύναται) as in the phrase οἱ δυνάμενοι. Cf. Hdt. VII. 5 δυνάμενος παρ' αὐτῷ μέγιστον Περσέων, Eum. 950 μέγα δύναται πότνι' Ἐρινὺς παρὰ τ' ἀθανάτοισι τοῖς θ' ὑπὸ γαῖαν. In the theology of Aeschylus Zeus is supreme sovereign. Here Cypris and Hera are most influential in his court. Διὸς ἀγχίστα is of local position or relation of intimacy, and the whole approximates to μέγιστον δύναται παρὰ Ζηνί. Zeus is susceptible to the persuasions of love.

1004 sq. = "But though we pay her homage, we claim that the crafty goddess is not honoured by conduct like that of Aegyptus' sons. It is not forced unions that please Aphrodite, but εὐνή with φιλότης".

ἔργοις, "rites", a common term in this connection. Cf. φιλοτήσια ἔργα Od. XI. 246, also called ἔργα Ἐρωτος, Ἀφροδίτης, Κυπρογενοῦς &c. The notion of sacred rites is here prominent (cf. ἔρδειν, *operari, facere*). Hence the adjective.

περισμένοις. The dative with ἐπὶ seems to have no place in the context. περι- = "very". For interchange of περι and ἐπὶ v. Cobet, Var. Lect. 2nd edit. pp. 278 sqq.

The epithet αἰολόμητις to mark that the "wiles" in question are wanting in the present case.

1006 sqq. "And Yearning and Persuasion always go hand in hand with Cypris; yet here we do not yearn, nor they persuade".

φίλα, to add to the pleasing picture. With this compare the description of Aphrodite's cestus II. XIV. 216 ἐνθ' ἐνὶ μὲν φιλότης, ἐν δ' ἱμερος, ἐν δ' ὀαριστὺς | πάρφασσις, ἥτ' ἐκλεψε νόον πύκα περ φρονούντων.

θέλκτορι. For the masculine form cf. τύχη σωτήρ Ag. 664. The dative πειθοῖ is a rare attraction. Yet cf. Od. I. 69 Κύκλωπος κεχόλωται, δν ὀφθαλμοῦ ἀλάωσεν, | ἀντίθεον Πολύφημον.

1008 = "And not only Yearning and Persuasion play their part, but Music too and the whispering dalliance of the Loves have their office allotted by the Queen, Aphrodite".

Aphrodite administers her queenly powers by means of satraps who have their several functions (μοῖρας). Music has one such μοῖρα, the Loves another. μοῖρα of an office Eum. 476 αὐτὰ δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον, Eur. Bacc. 302 Ἀρεῶς τε μοῖραν μεταλαβὼν ἔχει τινά (viz. Dionysus). In Cho. 238 Orestes has τέσσαρας μοῖρας, viz. πατὴρ μητὴρ ἀδελφοῦ ἀδελφῆς. When Zeus (P. V. 229) δαίμοσιν νέμει γέρα | ἄλλοισιν ἄλλα καὶ διαστοιχίζεται | ἀρχήν, each such division is a μοῖρα = "provincia".

The Scholiast's ἡ ἁρμονία μετέχει τῆς Ἀφροδίτης.

Ἀρμονία. According to the Hesiodic theogony Harmonia is the daughter of Aphrodite and Ares (Theog. 937). In Hymn. Apoll. 194 attendants of Aphrodite are εὐπλόκαμοι Χάριτες καὶ εὐφρονες Ὀφραι | Ἀρμονίη θ' Ἥβη τε. Love and music have always been associated.

μονία μοῖρ' Ἀφροδίτας
ψεδυρᾷ τρίβω τ' Ἐρώτων.

HM. α'. στυφελώδεις δ' ἐπιπνοίας κακά τ' ἄλγη
πολέμους θ' αἱματόεντας προφοβοῦμαι.
τί ποτ' εὐπλοῖαν ἔπραξαν
ταχυπόμποισι διωγμοῖς;

1010
ἀντ. β'.
(1045)

1009 Ἀρμονίας μοῖρ' Ἀφροδίτα Hartung.

Klausen. Possis τριβῇ, nemo enim nescit saepissime in codd. confundi η et οι. ψεδυραῖ τρίβοι Scaliger. ψεδυροστιβῶν τ' Ἐρώτων H. Voss. 1011 φυγάδες δ' ἐπιπνοῖαι M. ἐπιπνοίας Turnebus. φυγάδεσσιν δ' ἐπι πονῶς Burges, Zakas. φυγάδεσσιν δ' ἐπι ποναῖ Marckscheffel. φυγάδας δ' αὐτ' ἐπιπνοίας Scholefield. ἐπιπνοίας C. G. Haupt. Meum subter defendi.

1010 ψεδυρα τρίβοι M. ψεδυρᾷ τρίβῳ
1011 φυγάδες δ' ἐπιπνοῖαι M.
1013 ὁπότ' Paley.

1010. ψεδυρᾷ τρίβω. Hesychius has ψεδυρός· ψιθυρός. τρίβος and τριβή occasionally overlap each other in use. Thus in Ag. 197 τρίβω=τριβῇ 'delay' and in Ag. 391=τριβῇ 'rubbing'.

ψ. τρίβω Ἐρώτων for the personal Ἐρωσι μετὰ παιδιᾶς ψιθυρίζουσι. The terms δαρος and δαρίζειν are particularly used of the converse of lovers. The Scholiast's naïve remark ψευδῆς δὲ, ὅτι πολλὰ ψεύδονται οἱ ἐρώντες seems to shew that he connected ψεδυρᾷ with ψυδρᾷ and ψύθος (=ψεύδος).

The plural Ἐρωτες like 'mater Cupidinum' of Horace. With the sense generally cf. Hor. Od. 1. 2. 33. Erycina ridens, | Quam Iocus circum volat et Cupido.

1011—1013. This ἡμιχόριον gives utterance to despair: "yet I fear they will be victorious and gain their end..."

φυγάδες of M is difficult to emend. It is not hard to see that there are many ways in which the mention of their fugitive condition might be appositely contained in the passage, but none of the suggestions which retain it (v. crit. note) can be called satisfactory.

ἐπιπνοίας="blasts" (cf. ἐπίπνοιαι χειμερινα Theoph. Vent. 55), and metaphorically "blasts of anger (or frenzy)". ἐπιπνοίας is less poetical. Cf. S. c. T. 343

μαίνόμενος δ' ἐπιπνεῖ λαοδάμας μαινων εὐσέβειαν Ἀρης, and Soph. Ant. 136 μαινομένη ξὺν ὀρμῇ βακχεύων ἐπέπνει. Judging from αἱματόεντας and κακά the noun should be accompanied by an epithet, which is hidden in φυγάδες. στυφελώδεις seems well suited to the purpose. στυφελίζειν='maltreat'. στυφελός in the sense of 'harsh' Pers. 80. στυφελιγμός='ill-treatment' in Ar. Eq. 537 οἷας δὲ Κράτης ὀργὰς ὑμῶν ἡνέσχετο καὶ στυφελιγμούς. στυφελώδης='stubborn' or 'rude', and from CΤΥΦΕΛΛΩΔΕΙC to ΦΥΓΑΔΕC, by common error of misplacing and omitting of letters, is not so difficult a step as it might at first sight appear. Thus ΤΥΦ became ΦΥΓ by a sufficiently familiar inversion; and the comparative rarity of the word hastened the corruption.

The Chorus fears that the harsh "breathings-out of threatening and slaughter" of the sons of Aegyptus will lead to "bloody wars and grievous sorrows", and the reason why it fears is stated in the question τί ποτ'..., which the Scholiast rightly explains by δέδοικα, ὅτι εὐπλοῖας ἔτυχον, μὴ καὶ τὸ τοῦ γάμου τύχῳσι. The fear is exactly that of vv. 713 sqq.

For ἔπραξαν v. sup. 753.

HM. β'. ὃ τί τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.

1015

Διὸς οὐ παρβατός ἐστιν μέγала φρήν

ἀπέρατος. μέγα λῶων

δὲ γάμων ἄδε τελευτὰ

(1050)

προτερᾶν πέλοι γυναικῶν.

HM. α'. ὃ μέγας Ζεὺς ἀπαλέξαι

στρ. γ'. 1020

1016 παραβάτας M, corr. Askew.

et editt. μέγα λῶων scripsi, quamquam et μάλα πολλῶν...προτέρα πέλοι possis.

1019 προτέραν πέλοι M. προτερᾶν πέλει Bothe. πρόπαρ ἂν Oberdick.

1015 &c. "Well, we cannot resist fate, we must abide the issue".

1016. οὐ παρβατός...φρήν...ἀπέρατος. For παραβατός cf. Soph. Ant. 874 κράτος δ' ὅτω κράτος μέλει παρβατόν οὐδαμῇ πέλει, "not to be thwarted". ἀπέρατος. There is no escaping from (cf. ἀπέραντον δίκτυον P. V. 1078) or getting beyond (ἀπέρατος ποταμός Plut. II. 326 E) the mighty intent of Zeus.

(Dindorf's ἀπέραντος "infinite" is idle and altogether away from the mark.)

Sometimes Zeus is identified with fate, sometimes he administers it, sometimes he is subject to it.

Oberdick quotes in general illustration Pind. P. XII. 30 τό γε μόρσιμον οὐ παρφυκτόν.

1017—1019. The Scholiast has the note μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται, from which it appears that he took πέλοι as potential = πέλοι ἄν. Kruse thinks ἄν of v. 1015 may continue its influence to πέλοι, despite the intervening independent clause. It is of course possible that the optative owes its existence to nothing better than the syllable -αν of προτερᾶν (quasi προτερ' ἄν). Paley makes πέλοι a wish, "may the end of this marriage be to us as it has been to many women before us", i.e. "a subject of apprehension at first, but happily escaped". To which it may be answered that γάμων τελευτὰ implies consummation of the marriage, and that πέλειν μετὰ τινος in this sense is

an expression which requires support. Another rendering (open to the last objection) is that of Haupt, ἄδε τελευτὰ πέλοι μετὰ πολλῶν γάμων προτερᾶν γυναικῶν, and there is supposed to be an allusion to the crime of the Lemnian women, i.e. "as many women ere now have brought their marriage to the issue of slaying their husbands, so may we". In this view the Danaids have already contemplated the deed they afterwards perpetrate. This is unlikely and scarcely fits in with the tone of resignation. A possible reading is μάλα πολλῶν...προτέρα πέλοι "may this marriage be preferable to very many marriages of women (in time past)". It seems necessary to join τελευτὰ to γάμων: cf. Ag. 745 ἐπέκρανεν δὲ γάμου πικρὰς τελευτάς.

But better still is μέγα λῶων (= πολὺ λῶων)... "may we have far better fortune than women ere now have had", i.e. "we should not be so badly off as some women have been". The tone of resignation is maintained. The construction is ἄδε γ. τ. πελ. μέγα λῶων προτερᾶν γυναικῶν, where προτ. γυναικῶν is put by the usual brachylogy (cf. κόμαι Χαρίτεσσιν ὁμοίαι) for "the marriages of former women".

προτερᾶν, i.e. τῶν πρὸ τοῦ, or "olden".

1020 sq. "Nevertheless, though we must submit to the will of Zeus, may it be his will that we escape". ὃ μέγας, "that great Zeus". The article and epi-

γάμον Αἰγυπτογενῇ μοι.

HM. β'. τὸ μὲν ἂν βέλτατον εἴη. (1055)

σὺ δὲ θέλγοις ἂν ἄθελκτον.

HM. α'. σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.

HM. β'. τί δὲ μέλλω φρένα Δίαν ἀντ. γ'. 1025

καθορᾶν, ὅψιν ἄβυσσον;

μέτριον νῦν ἔπος εὖχου. (1060)

HM. α'. τίνα καιρόν με διδάσκεις;

HM. β'. τὰ θεῶν μηδὲν ἀγάζειν.

1023 θέλγεις ἀναθέλκτον M. Veterem correctionem commemorat Stephanus.

thet are prompted by the power ascribed in v. 1016 sq.

1021. Αἰγυπτογενῇ, with emphasis. No γάμος could be more grievous.

1022. τὸ μὲν ἂν κ.τ.λ. "that (τὸ = τοῦτο) would indeed be best". ἡμυχ. β' is of course as little inclined to the marriage as ἡμυχ. α', though more resigned to fate. Both order and sense are against taking τὸ with βέλτατον. The separation of article from noun is not an insuperable difficulty, yet τὸ μὲν is instinctively suggestive of an independent value and of a τὸ δὲ ("on the other hand") to follow. The speakers do not anticipate "the best", nor is it, with Greeks, part of fatalism or of pious resignation to say "it will be for the best". Hence the following words σὺ δὲ κ.τ.λ. "but all your prayers cannot alter what Zeus has decided".

1023. ἄθελκτον. Not πρᾶγμα (as Paley), but Δία. The meaning is not "cruel", but "immovable". Cf. P. V. 34 Διὸς γὰρ δυσπαιραίτητοι φρένες. *Ibid.* 184 ἀκίχῃτα γὰρ ἦθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

1024—1029. α'. "You speak of fate as if our prayers could not affect it: you are very confident: but you do not know how the future is determined".

β'. "No! who am I to behold the will of Zeus working in the depths of his unfathomable mind? Do not go too far".

α'. "Too far? you would, it seems, be my teacher: pray, teach me the true limit".

β'. "The limit is, in regard to the gods, as in other things, 'μηδὲν ἄγαν'".

1026. ὅψιν ἄβυσσον. Cf. vv. 82—84. The accus. in apposition to the sense.

1027. μέτριον ἔπος εὖχου = μέτρον φυλάσσειν ἐν τοῖς ἔπεσιν ἃ εὖχει. Paley appositely compares with this and the following καιρόν Hes. Opp. 694 μέτρα φυλάσσεσθαι καιρὸς δ' ἐπὶ πᾶσιν ἄριστος, and Pind. Ol. XIII. 47 ἔπεται ἐν ἐκάστῳ μέτρον νοῆσαι δὲ καιρὸς ἄριστος.

καιρός is the exact point which marks the limit of the measure.

εὖχου. Importunate and querulous appeals to heaven may result in φθόνος.

1029. ἀγάζειν, formed from the same base as ἄγαν (an old accusative). The Scholiast explains λαν ἐξετάζειν, rightly, so far as λαν is concerned. The explanation of Hesychius ἀγανακτεῖν, βαρέως φέρειν is not possible here. A καιρός is to be stated, and μὴ ἀγανακτεῖν is not a καιρός. The allusion to the proverb μηδὲν ἄγαν is manifest. Theognis (who is a name for the collected gnomic wisdom of Greece, and who was very familiar to Aeschylus) has (v. 401, quoted by Paley) μηδὲν ἄγαν σπεύδειν καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Aeschylus refers to the maxim, P. V. 72, 327, S. c. T. 35, 246, Fr. 155.

ΧΟ. Ζεὺς ἀναξ ἀποστέγοι
 μοι γάμον δυσάνορα
 δάϊον, ὅσπερ Ἴω
 πημονᾶς ἐλύσατ' εὖ
 χειρὶ παιωνία κατὰστασιν

στρ. δ'. 1030

(1065)

1030 ξεῦ M, corr. Robortellus. ἀποστεροῖ M. ἀποστέγοι μοι scripsi. ἀποστρέφοι μοι Hartung. 1031 γάμον M, recte cod. Par. 1034 χ. παιωνία κατασχέθων M. κατὰσχετον Weil. καταστροφάν Hermann. Vide adnot.

1030 sqq. As a new metre and a concluding prayer, this should be given to the whole Chorus, who join in a μέτριον εὖγμα.

ἀναξ implies power on his part, submission on theirs.

ἀποστεροῖ of MSS., of which Weil says "dubitacionem movet verbum ἀποστερεῖν insolentius usurpatum", should be spoken of in stronger terms. ἀποστερεῖν, the opposite of ἀποδιδόναι, is to hold back from a person that to which he has a claim. No sense could be more unsuitable here. γάμον of cod. Par. is a trace of the true reading, γάμου being a natural adaptation after ἀποστεροῖ had once been written. ἀποστέγοι 'defendat' is nearer and stronger than ἀποστρέφοι: cf. S. c. T. 234 δυσμενέων δ' ὄχλον πύργος ἀποστέγει. It also recalls ἀπαλέξαι μοι of v. 1020. From ἀποστε[ΟΙ]ΜΟΙ μοι was lost and the proper optative form ἀποστεροῖ was written after the corruption to ἀποστεροῖ.

1032. ὅσπερ, clearly better than ὥσπερ: "that same Zeus who did the one, can do the other".

1033. ἐλύσατο, the middle, because he acts in his own cause. It was Hera who brought the trouble on Io, as against Zeus, so that he is in a manner identified with Io in the case. One who has captured, or who has power without concern or effort, λύει, but one who seeks and compasses a deliverance λύεται. Thus Heracles (Hes. Th. 528) Ἰαπετιονίδην

ἐλύσατο δυσφροσυνάων. Prom. V. 235 ἐξελυσάμην βροτοὺς | τοῦ μὴ διαρραίσθέν-
 τας εἰς Ἄιδου μολεῖν. Cf. Dem. de F. L. § 353 τοὺς αἰχμαλώτους οὗ φησι Φίλιππος ἐνθυμηθῆναι λύσασθαι ("to get (or have) them set free").

1034. κατασχέθων of M apparently contains a noun or adjective dependent on κτίσας (=ποιήσας). Hermann's καταστροφάν resembles v. 118' τελευτάς... πατήρ πνευμένεις κτίσειεν, but does not suit this place so well as that expression suits its context. Weil's κατὰσχετον κτίσας is supposed to =κατασχεθὼν 'malum sistendo', but would rather suggest "making her possessed" (cf. κατὰσχετος δαιμονίῳ πνεύματι Dion. Hal. I. 31), i. e. by his divinity in the shape of a divine conception. But the right word is probably κατὰστασιν = 'restoration', a word used in a medical sense. In Sext. Emp. M. VII. 404 κατὰστασις is opposed to μανία, which is exactly the sense required here. Cf. vv. 553 sqq. and P. V. 848 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα | ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον. κατὰστασις is opposed to διαφθορά Plat. Phileb. 46 C ὁπότεν ἐν τῇ καταστάσει τις ἢ ἐν τῇ διαφθορᾷ τάναντία ἅμα πάθη πάσχη, ῥιγῶν ποτε θέρηται καὶ θερμαινόμενος ψύχεται. In P. V. 673 Io says of herself εὐθὺς δὲ μορφὴ καὶ φρένες διάστροφοι, a state which in v. 643 she calls διαφθοράν. In connection with παιωνία the correction approaches to certainty.

εὐμενεῖ βία κτίσας.

1035

καὶ κράτος νέμοι γυναι-

ἀντ. δ'.

ξίν· τὸ βέλτερον κακοῦ

(1070)

καὶ τὸ δίμοιρον αἰνῶ,

καὶ Δίκῃ δίκας ἔπε-

σθαι. ξὺν εὐχαῖς ἐμαῖς λυτηρίοις

1040

μαχαναῖς θεοῦ πάρα.

1035 εὐμενῇ βίαν κτίσας Valckenaer. "Fortasse βία θιγῶν" Wecklein. (Mallem βία θιγᾶς et κατασχεθῶν.) 1038 καὶ τε δίμοιρον M, corr. Robertellus. Ceterum κακῶν H. Voss. καὶ τόδ' ἄμοιρον Burges. 1039 δίκῃ δίκας M, corr. Heath. δίκῃ δίκας ἔπεται Conington. 1040 λυτηρίους rec. 1041 μηχαναῖς M,

1035. εὐμενεῖ βία, a slight oxymoron. See on ἀπημάντω σθένει v. 555.

1037 sq. A crux. τὸ βέλτερον κακοῦ is illustrated by Il. XVII. 105 κακῶν δέ κε φέρτατον εἴη. Cf. note on v. 13 κύδιστ' ἀχέων, Cic. de Off. III. 1 ex malis eligere minima, Aristot. Eth. II. 9 τῶν μὲν ἀγαθῶν αἰεὶ τὸ μέγιστον, τῶν κακῶν δὲ τοῦλάχιστον αἰρεῖσθαι. In all these the superlative and the plural are used, here the comparative and the singular. Weil objects to taking κακοῦ=κακῶν and renders by the rather obscure 'eventum si non secundum at adverso praestantiores'. But it is not difficult to take κακοῦ as partitive gen. of a collective noun and τὸ βέλτερον as "the better part". "If evil (not 'evils') lies before us, it may come in a worse or a better form, and I am content if I meet with but its better form". τὸ δίμοιρον has always been wrongly explained as "half", or by Stanley as "et quasi temperatam ex ambobus Iovis doliis". (Il. XXIV. 527.) Rather δίμοιρος = 'having a double share', (or a share of two to one as compared with the other sharer). Hence διμοῖρία = $\frac{2}{3}$ (Dion. Hal. VIII. 77) and ἐπιδίμοιρος = $\frac{1}{3}$. δίμοιρος is the adjective for τὰς δύο μοῖρας ἔχων. The Scholiast recognised this sense of $\frac{2}{3}$ when he wrote ἡδέως ἔχω τὸ δίμοιρον τῶν κακῶν σὺν ἐνὶ ἀγαθῷ, ὃ ἐστι ἀπαλλαγὴ τοῦ γάμου. Πίνδαρος "ἐν παρ'

ἑσθλὸν σὺνδυο δαίονται πῆματα βροτοῖς ἀθάνατοι" (Pyth. III. 81). The explanation is however wrong in other respects.

In saying "I am content (αἰνῶ=στέρω, ἀγαπῶ) with the better form of evil and with two parts out of three" the Chorus means two shares of good to one of evil. κακοῦ should not be supplied with τὸ δίμοιρον. The expression was no doubt proverbial and = "to get what one can, if one cannot get the whole". So long as their lot is rather better than worse they are content to accept fate.

1039. αἰνῶ continues with the clause of ἔπεσθαι. "And I am content that δίκαι should accompany δίκη", i.e. "that judicial award should be given to the side on which Justice is": Judgment does not always side with Justice. δίκαι in the same sense as that of δίκας δίδόναι, λαμβάνειν, αἰτεῖν, ἐπιφέρειν κ.τ.λ.

1040. Construe ἔπεσθαι λυτηρίοις μαχαναῖς (through means of deliverance. θεοῦ πάρα (sought from, or sent by, heaven) ξὺν εὐχαῖς ἐμαῖς (by help of my prayers). ἔπεσθαι θεοῦ πάρα, ἔπ. λυτ. μαχαναῖς, ἔπ. ξὺν εὐχαῖς are all welded together. ξὺν denotes that though the prayers may not be the cause yet they can help. This approaches to instrumentality. S. c. T. 885 διήλλαχθε σὺν σιδάρφ. Pers. 755 πλοῦτον ἐκτήσω σὺν αἰχμῇ.



Walker & Bontall sc.

THE SUPPLIANT MAIDS

OF

ÆSCHYLUS.

Chorus of Danaids.

ZEUS, the suppliant's God, look kindly on our company, which took ship from the dunes of finest sand that edge the mouths of Nile. Though we have quit the land of Zeus, whose pastures blend with Syria, yet is our exile no outlawry for deed of blood laid on us by public ban; but ourselves have wrought it, to escape the suit of men, abhorring unblest bridals with Aegyptus' sons.

Danaus our sire, chief in our counsels and leader of our cause, chose for his move herein, as the noblest thing to suffer, to flee amain across the ocean wave and make for Argos' shore. For thence hath grown our race, claiming its line from the caressing of the gnat-tormented cow and from the onbreathing of Zeus.

To what kindlier land than this then could we come, with none but these poor suppliants' weapons in our hands, boughs wreathed with wool?

O realm, O earth and water white: ye gods on high, and ye nether powers of heavy vengeance who fill the tombs; and Zeus, Deliverer over all, house-ward of godly men, welcome with this land's pity a band of suppliant womenkind; but the wanton swarm of males born of Aegyptus drive ye, swift ship and all, to the deep, ere they tread upon this silted strand. And there let them meet with thunder and lightning and rain-fraught winds on a wild sea, and perish through the wintry buffets of the storm, ere ever they lay their grasp on us, their cousins, and ascend unwilling beds whereto Right says them nay.

And now I call to our succour from over sea the calf begotten of Zeus, the flower-browsing son of that cow, the mother of our line, by the onbreathing of Zeus, and by his caressings,—in name whereof a fated life was being brought to pass, so that she fitly bare an “Epaphus.”

To him I now appeal here, whereabouts our prime mother browsed the grass; and recounting that earlier tale of suffering, I shall both for the nonce shew proofs firm and sure, and yet others of like sort, though unforeseen, shall speedily appear. Aye, in length of time shall truth be known.

Now if it chance that hard by some native of this land is noting the sound of birds, when our plaint of supplication meets his ear he will fancy he hearkens to the voice of the wailing Daulian, Tereus’ wife, the hawk-chased nightingale, who, weeping beneath the green leaves, mourns for her life of homelessness and weaves the story of her child’s end, how by her own hand he perished, the victim of a cruel mother’s wrath.

Even so am I too fain to lament in Ionian strains, fretting this tender cheek that Nile hath ripened, and this heart that hath known nought of tears. And I cull the bitterest sighs, as I brood upon my fears that there is no man to champion this flight from that far-off land.

But, O gods of birth and race, see ye well that right be done, and give ear. Grant not to youthful lust to find unrighteous consummation, but straightway spurn all wantonness, and bring to happy pass such wedlock as is right. Even they who flee hard-pressed from war have their altar, which shields the fugitive from harm through awe of heaven.

Well and right truly hath the saw been said “The desire of Zeus is past pursuing.” For himself all things are in the light, though from mortal folk he shroud them in black darkness.

And whensoever it is decreed by nod of Zeus that a thing be brought to fulness, it falls not prostrate, but on its feet. Yea, through thicket and shadow stretch the paths of his devices, that no thought can spy them out.

From the high towers of their hopes he hurls mankind to utter ruin, and none armeth to violence that toilless strength of gods, from whom he doth not forthwith exact the penalty of his pride, e’en though he be one who sits upon the awful seats.

So on human outrage may he look, and behold how once more the old stock grows young through lust of us, how it hath budded forth with froward thoughts, and how ’tis driven by the unceasing goad of a mad intent—a mischief and a mock, with sorrow in its train.

Crying in strains thus skillless and untuned, now shrill, now deep,

and blent with falling tears, so like (alack ! alack !) to the dirge of death, though yet I live I pay mine own meed of mourning. I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

To the gods are paid abounding sacrifice and worship, when all proves well, whenso the gale of death abates. Alas ! alas ! perplexing toils ! Whither away will this wave carry me ?

I implore the grace of Apia and its hills,—(and, O land, have patience of my foreign tones)—and many a time I fall on my Sidonian veil and mar its linen tissue with a rent.

Thus far the oarblade and the bark, whose flax-sewn build kept out the sea, brought me upon my way unvexed by storms, thanks be to the winds : and I am well content. But what the issue, now upon the land ? May our all-seeing sire bring it forthwith to gladsome pass, that, unwedded and unlorded, I, seed of his spouse august, may escape the embrace of man.

May the Daughter of Zeus, maid minded to chastity, look on like-minded me. For Opis' sake she foiled unholy lust ; so may she foil this chase of me, and come, a virgin, to a virgin's rescue, that, unwedded and unlorded, I, seed of Zeus' spouse august, may escape the embrace of man.

Or, if these will not, into the sun-loathed courts, unto the nether Zeus, the all-hospitable Zeus of the departed, will we come with our suppliant boughs : for we will hang to death, if the gods of Olympus will not grant our prayer.

Ah, a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea.

And then with no just plea will Zeus meet the charge, that, having set at nought the child of the cow, his own creation of yore, he now holdeth his countenance aloof from his offspring when they pray. Yet, though high aloft, he heareth full well when men cry to him.

Ah ! a searching vengeance from the gods punisheth thee, Io ! Well I know the jealousy of the consorts who dwell in heaven : for from a stubborn wind will come a troubled sea.

Danaus. Children, ye must be prudent, and prudent have ye found your trusty old father as your ship's captain. And now on land also I am ready to take forethought and be your guard, if ye write my words on your mind's tables.

I behold dust, voiceless harbinger of a host whose axles are yet

unheard in the naves of the wheels. And I perceive a throng of shield-men and wielders of the spear, with horses and rounded chariots. Perchance the lords of this land have learned of us from messengers and are coming to look on us themselves.

But whether with harmless intent or whetted with savage wrath the host drives onward in this array, 'tis alike wiser, girls, to come and seat yourselves at the mound of these gods of festival. An altar is stronger than a castle,—a shield invulnerable.

But hie ye, and holding in solemn form in your left hands your white-wreathed suppliant wands, sacred symbols of Zeus the merciful, return the strangers words of piteous lament and need, as beseemeth aliens, telling plainly the story of this flight, how it is free from guilt of blood. And, before all, let there attend upon your utterances nought of boldness, and let nought of wantonness go forth from your countenances downcast in modesty; but let your eyes look stedfastly. And be not forward nor contrariwise lagging in speech: the race that dwelleth here is exceeding prone to displeasure. And mind thee to be submissive, being as thou art, a helpless outcast alien: for it beseemeth not weaklings to be bold in speech.

Chorus. Father, prudent is thy counsel, and prudent they who hear it. I will take heed of these thy sage behests, to remember them: and may Zeus, who begat us, behold!

Dan. Tarry not, but make sure of your means of help.

Chor. This moment would I fain be seated near thyself.

O Zeus, have pity on our griefs, ere yet we are undone!

Dan. May he behold indeed with propitious eye. If he but will it, the issue will be well. Now call ye also on yon son of Zeus.

Chor. We call upon the sun's preserving beams, on pure Apollo, who, though a god, was exiled once from heaven. Knowing what this portion is, he will haply feel for mortal kind.

Dan. May he in truth feel for us, and stand readily at our side.

Chor. On which other of these deities shall I further call?

Dan. Here I behold the trident of the lord of Isthmus.

Chor. Well did he bring us on our way, well may he receive us into the land!

Dan. Here too is Hermes, after the manner of the Greeks.

Chor. May he, thus met, be herald of good tidings!

Dan. Adore the common altar of all these powers, and on holy ground sit, like a flock of doves, in dread of hawks like-plumaged—the kinsmen who are your foes and polluters of the race. If bird prey on

bird how can he be pure? And how, if one wrest unwilling bride from unwilling sire, can he find purity?

Nay, not even when dead in Hades will he be arraigned in vain for such a deed. There also, as men tell, another Zeus holds among the departed a last judgment on misdeeds. Beware and answer yon leader in such wise that your cause may win the day.

King (entering with attendants).

Whence and what manner of company is this we greet, clad in foreign garb and bedizened with barbaric robes and fabric of fine woof? For this attire is not the Argive dress of woman, nor yet from any part soever of Hellas. And how ye found courage to come boldly to this land, without so much as a herald, and all unfriended, without a guide—this calleth for wonder. I see indeed that wands after the manner of suppliants lie by your sides before the gods of festival: in this only will a Grecian land content itself with mere surmise. And for the rest, it were but right to guess and guess again, if there had been no speaking voice to instruct with certainty.

Chor. Touching our attire thy words are words of truth, but how shall I for my part speak to thee? As to a commoner, or the spokesman who beareth the sacred wand, or as the first man of the realm?

King. For that matter, answer on; and, speaking to me, speak with all assurance. For I am son of Palaechthon the earthborn, Pelasgus, chieftain of this country. And after me, its king, doth the race that enjoys this land bear fitly the name of Pelasgians. Over all the soil where-through passes the Haliacmon do I hold sway, on the side towards the setting sun: and in my borders I embrace the land of the Perrhaebi, and the further side of Pindus near to the Chaonians, and the mountains of Dodona: while 'tis the sea's liquid boundary that cuts short my rule. From these borders hitherward do I hold sway.

This our standing-ground of the Apian land itself hath long borne that name in memory of an olden leech. For Apis, seer-leech son of Apollo, came from Naupactus on the other shore, and thoroughly purged this land of deadly beasts, which Earth, befouled by taints of ancient deeds of blood, made to spring up in her stepmother's mood—a baleful fellow-brood of serpents. From these curses Apis wrought cures of simples and of charms to the full content of the Argive land, and earned for himself by way of meed mention in its prayers thereafter.

But now my say is said; let one of you in turn declare your birth, and let the telling be to the point and clear. Our people brooketh not a speech of length.

Chor. Our tale is brief and clear. Argives do we claim to be by birth, the seed of a cow of noble offspring; and the truth of every word will I clinch fast with evidence.

King. Stranger women, to my ears your tale passeth belief, how such a race as I see in you can be of Argos. Nay: for ye are more like to women of Libya and in no wise to women of our people. The Nile too might foster such a plant, and the Cyprian impress hath been stamped to the life on your female forms by the males who wrought them. And women of such sort do I hear there are, wanderers, who have camels for their steeds and ride on pillions over the land that neighbours the Aethiopians. And if ye had been armed with the bow I should assuredly have guessed that ye were the menless flesh-fed Amazons. But instruct me further, that I may the better know how your stock and blood is Argive.

Chor. Do men say that of yore there was in this Argive land a certain Io, temple-ward of Hera?

King. Such there was in very truth and the tale spreads wide.

Chor. And does the saying also go that Zeus was stung with love of her?

King. Aye, and the matter was no secret from Hera's counter-workings.

Chor. What then was the issue of this royal feud?

King. The goddess of Argos transformed the woman to a cow.

Chor. And doth not Zeus come nigh to gain her, being a fair-horned cow?

King. So they say: in the fit likeness of a bull.

Chor. And thereupon what doth Zeus' stubborn consort?

King. She set the all-seeing one to stand watch over the cow.

Chor. What all-seeing herdsman of a single charge was he?

King. Argus, the son of Earth, whom Hermes slew.

Chor. What other evil wrought she there against the hapless cow?

King. A persecuting ox-fly, that suffered her not to rest.

Chor. "Oestrus" they call him, who live beside the Nile.

King. What? did he drive her thither? And was the chase so far?

Chor. Yea: all thine answers fit closely to my story.

King. And did she in sooth come to Canobus and as far as Memphis?

Chor. Aye, and there Zeus engendereth issue with caresses of his hand.

King. Who then is he who boasts himself the cow's Zeus-begotten calf?

Chor. Epaphus, so named with truth from the laying on of his hands.

[*King.* And who was born of Epaphus?]

Chor. Libya, who reaps the fruit of the largest share of earth.

King. What offshoot of hers hast thou yet further to name?

Chor. Belos, who had two sons and was this my father's father.

King. Tell me now this your sire's most sapient name.

Chor. Danaus: and he hath a brother with fifty sons.

King. Tire not to disclose to me the name of him also.

Chor. Aegyptus. And now that thou knowest my olden stock, I pray thee deal so as to champion a company which is Argive.

King. Verily meseemeth that of old ye have part in this land. Yet how did ye tear yourselves from the house of your fathers? What blow of fortune befel?

Chor. King of the Pelasgians, of shifting hue are human woes, and nowhere might'st thou find sorrow of the self-same plume. For who e'er thought to come in this sudden flight to Argos, our kith and kin of old, through loathing unblest wedlock there in Egypt?

King. Tell me what prayer ye make by these gods of festival, holding those white-wreathed fresh-plucked boughs.

Chor. That I may not be made a thrall to the house of Aegyptus.

King. And what thy reason? Hate? Or the unholiness of the thing?

Chor. Nay who would buy their lords among their kin?

King. By such a choice men's strength waxeth greater.

Chor. Aye; and when things fare ill, 'tis but a trifle to put away a wife.

King. What then can I? How can I be conscience-clear toward you?

Chor. By surrendering us not again at the demand of Aegyptus' sons.

King. A serious charge i' faith! to take upon us the peril of a war.

Chor. But Justice—she protects her champions.

King. True, if I had borne a part in the matter from the first.

Chor. Let the helm of thy state thus bewreathed awe thee!

King. I shudder to behold this sanctuary thus shaded o'er.

Chor. Aye: heavy indeed is the wrath of Zeus, the suppliant's friend.

Son of Palaechthon, hearken to me with kindly heart, lord of the Pelasgians. Look upon me, the suppliant outcast, running to and fro like a heifer hunted of wolves upon a precipice, where, trustful in his aid, she lows to tell the herdsman of her grief.

King. I see this throng of gods of festival nodding assent beneath their shade of fresh-plucked boughs. May this your cause bring no mischief to the city whose kinship ye claim; and may no feud arise from some source unforeseen and unforestalled; for of such troubles our state stands in no need.

Chor. Yea: may Justice, the suppliant's aid, daughter of apportioning Zeus, look on this flight, that it bring ill to none. But do thou, of old experience though thou art, learn from one of younger birth. In paying heed to the suppliant thou would'st be paying such sacrifices as are the best that a holy man can lay upon the altars of oblation.

King. 'Tis not my house at whose hearth ye sit: and if the city is being stained with a common stain, in common be it the people's charge to work out the cure. For myself, I will pledge no promise till I have made all the citizens to share herein.

Chor. 'Tis thou that art the city: 'tis thou that art the commonwealth. Thou, above question lord, dost rule the altar, hearth of the country, by thy undisputed nod, and upon a throne of undivided sway thou dost decide every matter. Beware pollution.

King. Pollution—if such there be—fall on my foes. But I know not how to aid you without harm. And yet it is no gracious thing to set these supplications at nought. Helpless am I, and fear possesses my soul, whether to act or not to act and to let fortune take her course.

Chor. Think of him who keeps watch from on high, guardian of harassed mortals who take refuge at their neighbour's hearth and obtain not their due of right. Verily, when Zeus is angered for his suppliant's sake, his wrath abideth unappeased by the wailings of the punished.

King. If the sons of Aegyptus are your masters by the law of your state, claiming to be nearest of kin, who would seek to withstand their right? Needs must that ye should plead according to your own country's laws, that they have no authority over you.

Chor. Nay; never may I come beneath the men's tyrant hand. Far as earth stretches beneath the stars, I set no bounds to my flight from this forceful wedlock. But do thou choose Justice on thy side and give judgment for that which is holy in the sight of heaven.

King. No easy matter this for judgment: choose not me for judge. For already I have said I cannot, for all my rule, do what ye ask, without my people's will: and never shall the folk say, if perchance some untoward thing befell, "Thou didst honour aliens and ruin thine own land."

Chor. Zeus, of whose blood we are, with balance nicely-poised o'erlooks both sides alike in this dispute, duly apportioning to the

wicked their wrong-doings and to the law-abiding their deeds of righteousness. When the scales are thus fairly poised why fearest thou to work me justice?

King. All need is there that, with searching gaze, not roving glance, the eye of deep pondering should go down into the depths, as salvage divers go, to find means whereby this matter may prove void of harm and end happily for the realm and for myself, so that warfare may not seize upon reprisals, and yet we may not surrender you from these your seats of sanctuary, and thereby bring on ourselves the baleful haunting of the all-destroying god of vengeance, who even in Hades leaves not his victim free, though dead. Think you there needs no pondering to save us?

Chor. Aye! Ponder; and justly and religiously befriend us, betraying not the fugitive whom an ungodly exile hath driven from afar. And see me not harried from this sanctuary of many gods, O thou that holdest full sovereignty of the land: but pronounce that the cause of the men is the cause of lewdness, and beware the wrath of heaven! Brook not to behold while, spite of justice, the suppliant is dragged from the images like a horse by the frontlet, and while rude hands are laid upon the damask of my robes. For know, that whichever end thou shalt bring to pass, it shall remain for thy children and thy house to pay the like return.

Consider well these things, that right may prevail as Zeus directs.

King. I have considered, and this is the evil coast whereon I am stranded. That I should take upon me a great war with either these or those is past all help—aye, clinched as fast as a ship's hull when the windlasses have braced it. I see no port where pain is not. When rich goods are cast forth in jettison, others may come by grace of enriching Zeus, and may fill with a new freight another and greater ship: and if a tongue have shot forth shafts beside the mark, one speech may prove the healer of another, being a soothing of anger and a counter-charm. But to find how we may shun the shedding of kindred blood, all need is there for us to offer earnest sacrifices, and for many victims to fall to many gods, in prevention of the woe. In very truth 'tis to my mischief that I am come into this quarrel: yet am I fain to prove skillless rather than learned in foretelling ills; and may my judgment prove amiss and all be well.

Chor. Hear the end of all these piteous appeals.

King. I hear. Speak on. It shall not escape me.

Chor. I have sashes and girdles that hold my robes.

King. And what of it? These are but woman's proper wear.

Chor. In these then, know, I find a fair means—

King. Say on! What speech is this thou art for uttering?

Chor. If thou give not this company some sure pledge whereon to stand—

King. What doth the expedient of thy girdlings effect for thee?

Chor. Whereby to bedeck these images with tablets of strange sort—

King. Thy speech is riddling, but tell me how thou meanest.

Chor. Forthwith to hang ourselves upon these gods.

King. I hear a threat that lashes at my heart.

Chor. Thou understandest now, for I have opened thine eyes to clearer vision.

King. Aye, and on many sides are troubles wherewith I cannot cope, and a multitude of ills comes upon me like a river. A fathomless and all impassable sea of misery am I here launched upon, and nowhere is there a haven from distress. For if I meet not this your claim, ye threaten a pollution beyond the range of words. Yet if I take my stand before the walls and try the issue of battle with your kinsmen, Aegyptus' sons, surely it becomes a bitter price to pay, for men to stain the earth with blood for women's sake.

But yet we needs must hold in awe the wrath of Zeus, the suppliant's friend; for the fear of Him is mortals' highest fear. Do thou, aged father of these maidens, take straightway in thine arms boughs like to those, and lay them on other altars of the country's gods, so that all citizens may see the token of this suppliant appeal. And let no mention of me fall from thee; for the folk are quick to cast reproach upon their rulers. Perchance when your case is seen, one may take pity and hate the wickedness of the horde of males, while to yourselves the people may feel the more goodwill: for all men shew favours to the weaker cause.

Dan. Great store do we set by our good chance in finding a champion so compassionate and god-fearing. Yet send with me some of the native folk for escorts and for guides, that we may find where the city-gods have their altars at the temple fronts and their protecting seats, and that safety may attend our passage through the streets. The nature of our person is of different fashion; for Nile rears a race not like to that of Inachus. Beware lest boldness beget dismay. For ere now a man hath in error slain one who was a friend.

King. Go ye, my men; for the stranger speaketh well. Lead him to the altars of the town and to the sanctuaries of the gods. And ye

may not babble in the crossroads, how ye are leading this seafarer to sit at the gods' hearths.

[*Danaus leaves the stage.*]

Chor. To our father thou hast spoken and, as thou bidst him, let him go. But what of me? How shall I act? Where dost thou assign security to me?

King. Your boughs leave where ye are, for token of your trouble.

Chor. Behold! I leave them, as thy hand and speech direct.

King. Move now about along this level lawn.

Chor. Why, how should an open lawn protect me?

King. Be sure we mean not to deliver you to birds of prey.

Chor. But what if to foes more hateful than fell serpents?

King. Fair be thy speech, who thyself art spoken fair.

Chor. Nay, no wonder that fear should make one peevish.

King. Yet the awe of kings ever transcends other fears.

Chor. Be it thine to cheer me, by deed of hand as well as words.

King. Nay! 'tis for no long time your father will leave you here alone.

I myself go to call the people of our nation together, that I may make the citizens your friends, and to teach your father what manner of words he ought to speak. Stay, therefore, and with supplications prevail upon our country's gods to grant what ye desire, while I go to work what I have said: and may persuasion and prospering fortune attend us.

[*The King leaves the stage.*]

Chorus. King of kings, most blessed of the blest and most absolute of absolute powers, all-happy Zeus, grant it and let it be. Shew a just loathing for the lustful men: drive them aloof and dash into the empurpled sea that black-built pest. But on the women's side look graciously upon our race and its ancient story, and recall the pleasant tale of our ancestress, the woman thou didst love. Deign to remember long ago, Io's caresser! 'Tis from Zeus we claim our line, and in this land our parent home.

Into the ancient footprints of our mother I betook myself, where the herdsman watched her as she browsed the flowers—into the pasturing lea whence Io, urged on and on by the fly, flees distraught, passing through many races of mankind, till, as she cleaves a passage through the billows, she divides the neighbour continents on either hand.

Then through the land of Asia she flies, throughout Phrygia and its sheep-grazed moors, and she reaches the city of Teuthras among the Mysians, and passes up the Lydian glens; then through the Cilician and Pamphylian hills she speeds into Aphrodite's land, a land filled with wheat and renowned for streams perennial and earth deep and rich.

And driven from side to side by the dart of the winged herdsman, she reaches the fertile demesne of Zeus, the snow-fed lea, whereon descends Typho in his might: and to the water of Nile, which no disease may touch, she comes, maddened by her disgrace and grief, and frantic with the pains of Hera's goad.

And the mortals, who then were indwellers of the land, felt their hearts quiver with pallid fear at the unwonted sight, beholding a creature weird and half-human, in part a cow, in part a woman: and they were amazed at the prodigy.

And then who was he that soothed the far-wandered harassed gnat-tormented Io?

'Twas Zeus, who rules in sole and ceaseless empire. By his gentle force and by his divine onbreathings she gaineth rest and lets fall the tears of shame and sorrow. And being filled in very truth with the ballast of Zeus, she bore a perfect child, whose life was long in full prosperity.

Wherefore all the fertile land cries "Of a surety this is the offspring of Zeus. For who could have cured the frenzies plotted by Hera's guile? Call this the deed of Zeus, and this his offspring, and thou wilt hit the mark right well."

Whom of the gods could I with reason call to a task more justly his? For thou, Lord, art our father, whose own hand first planted us. Remember olden days, great author, all-blissful Zeus, giver of prosperity.

For thou dost not sit beneath another's rule, holding the humbler sway a mightier grants thee. Thou holdest in awe no commands from a higher throne; and with whatsoever deed or word thy mind travaileth, thou canst prosper each alike.

Danaus re-enters from the city.

Danaus. Be of good cheer, children. The full and final decree of the citizens in their assembly is friendly.

Chor. Hail, envoy, to me the dearest bringer of tidings. Yet answer us only this. Whither tends the decision they have made? To what course does the people's mastering vote incline?

Dan. Thus did the Argives resolve with no dissent, but in such wise that my old heart grew young again:—for the air bristled with the right hands of all the people as they made this measure law—: "that we may settle in this land, free, unharried, safe from harm of man; and that none, native or alien, may drive us hence; and if he go on to offer force, any of these denizens who come not to the rescue shall be disgraced and banished from the realm." It was by speech like this

that the Pelasgian king worked on them in our cause: "I conjure you never to let the realm feed fat in aftertime a great grudge of the suppliant's God: for" he said "if a double defilement, from strangers and citizens at once, arise before the city, it is a monster whose maw no sufferings can fill." Hearing these words the Argive nation, waiting no crier's call, held up their hands and decreed that so it be. Yet, though 'twas the Pelasgians' king that gave the harangue its subtle bends and turns, 'twas Zeus who crowned it with success.

Chor. Come now, let us utter for the Argives a prayer for good, to requite their good to us. And may the stranger's God further indeed the thank-offering of a stranger's mouth, that it may reach the goal of full content.

Now, ye gods of heaven, hearken to my voice while I pour out my offering of prayer, that fire may never consume this Pelasgian city, nor lustful Ares raise through it his joyless shout, reaping a human crop in cornlands not his own. For they took pity on us, and their resolve was kind; and they respect the suppliants of Zeus, this pitiful flock. They sided not with the males, slighting the woman's cause; but they paid heed to the sure and vengeful wrath of Zeus, wherewith no man can war, and which no house would have upon its eaves dropping defilement; for heavy doth it sit. Nay, they are reverent toward their kindred, suppliants at the holy shrine of Zeus. Therefore with pure altars shall they please the gods.

Therefore from the shaded bower of my mouth let there fly forth a zealous prayer, that pestilence may never empty this city of its men, and that no strife may strain the earth with the blood of fallen fellow-citizens. May the flower of its youth be uncultured, and may Ares, Aphrodite's consort, who maketh havoc of men, shear not off its bloom.

Let the seats, whereon the old men meet, shew full of venerable beards. Thus may the nation be ordered well, while they pay due worship to Zeus, and specially to Zeus the stranger's God, who guides the due and right by laws hoary with time.

And we pray that the fruits of the earth may ever be begotten anew, and that Artemis, the far-darting, may keep ward over the women in their travail.

May no murderous havoc come upon this nation, rending it, and setting in arms the Wargod with his shout of civil strife, that suits not with dance nor harp, but begetteth only tears. May the joyless swarm of sicknesses sit far aloof from the heads of the citizens; and may Lyceus be propitious to all the youth.

May it please Zeus that the earth pay its dues of fruit with the pro-

duce of every season, and may the forward-grazing flocks be prolific in the fields; and in all things may the gods make the people to flourish.

At the altars may the minstrels sing hymns of praise, and may the lute-led chant be bornè aloft from mouths of purity.

With perpetual honours may a ruling power, skilled in common counsels of wise forethought, watch over the people that rules the state: and before arming for battle, and without deeds of hurt, may they grant to aliens justice and fairness according to their pact. And may they ever worship the gods, who possess the land, with the honours of their country and their fathers, with wreaths of bay and sacrifice of oxen: for reverence for our fathers,—this stands written third among the laws of Justice highest-honoured.

Dan. These proper prayers I commend, dear children. But for yourselves tremble not, when ye have heard your father's sudden and startling tidings. From this suppliant seat, which is my watch-tower, I see the vessel. For all too distinct to be unknown of me are the dressings of its sails and the defences at its sides, and the prow that looks with its eyes upon the way in front and hearkens—all too well for them it loves not—to the guiding rudder in the hindmost part. Now the men on board are plain to be seen, with their black limbs shewing from out their robes of white; and the rest of the ships and all the attendant fleet are full in sight, and she herself, who leads, has furled her sail, and is rowing with full sweep beneath the lea of land.

But ye must look things in the face calmly and with self-control, and not be unmindful of these gods. And I myself will fetch helpers and advocates, and return; for belike some herald or envoys seeking as seizers of reprisals to carry you away—nay, none of these things shall be: fear them not. Yet is it better, if we should be slow to succour, not for a moment to forget this means of refuge. Be of good cheer, for in length of time and on the day ordained, what mortal who slights the gods shall escape the penalty?

Chor. Father, I am in fear, seeing with what swift wings the ships are come, and how no lapse of time hath passed between. Dreadful alarm possesses me, whether there is indeed any gain for me from my far-spied flight. Father, I am fordome with dread.

Dan. Since the Argives have resolved for once and all, my child, be of good cheer: they will fight for thee, I know it well.

Chor. Reckless is the frenzied race of Aegyptus, and insatiate for battle; and that thou knowest. In ships with ribs of oak and fronts of steel did they sail hither with successful aim, bringing a great black host.

Dan. Yea, but a great host will they find to meet them, with sinewy arms well shrunk in the midday heat.

Chor. Yet leave me not alone, I implore thee, father. A woman left to herself is nought: no courage is in her. But *they* are beside themselves and full of madmen's thoughts, and with impious hearts they heed the altars no more than carrion crows.

Dan. Much would this profit us, my children, if the gods became their enemies as much as ye.

Chor. Father, never will they hold their hands off us from dread of these tridents and thunderbolts of heaven. For all too overweening and frenzied with unholy rage, they give ear to the gods no more than reckless hounds.

Dan. But there is a saying that wolves are thrice as good as hounds; and the byblus-fruit surpasses not the wheat-ear.

Chor. They are full of the temper of very beasts, lewd and impious; and so must we guard against them speedily.

Dan. Not speedy is the starting forth of a naval host, nor yet is its anchoring: nor do the shepherds of ships, even when anchored, dare at once to bring to the shore the securing hawsers, above all when they have come to a havenless land toward nightfall. For, when the sun departs, the night is wont to beget travail in a wise shipmaster's mind. Therefore neither could there be any good landing of a host, before their ship has been made secure by her moorings.

But be thou discreet, so that, heedful not to forget the gods, thou mayst get thyself defence. And for thy messenger, the city shall find no fault with him, old man as he is, yet youthful with the gift of speech.

[*Danaus leaves the stage.*]

Chor. O hilly land, protecting majesty, what is our lot to be? Whither in the Apian land shall we flee, if anywhere there is a dark hiding-place? May I become black smoke nigh to the clouds of Zeus, or, wholly vanishing, may I pass away, flying upwards and lost to sight like dust.

Nay! the inevitable can be shunned no more, and my heart quivers, dark with gloom. 'Tis I that my father's watchings have caught. I am fordome with fear. Yet rather would I shoot home to my doom in the halter-noose, than come to the embrace of a man whom I abhor. May I sooner be dead, with Hades for my lord!

Where in high air could I find a seat, whereat the dripping clouds turn into snow; or some smooth slippery viewless peak, proud in its loneliness, some beetling vulture-haunted cliff, that might bear witness

to my plunge far into the depths, ere I meet with a cruel wedlock in my heart's despite?

Thereafter I refuse not to become a prey to dogs, and a feast to the birds that haunt the place. For to be dead is to be freed from trouble and its sighs. Let doom strike home and forestall the bridal bed! Whither and how shall I yet find a way of escape, to deliver me from wedlock!

Shriek with a cry that reaches heaven, outpouring to the gods prayers that shall be effectual and delivering for me. O father, look upon the fight, beholding violence with no kindly look in thy just eyes. And regard thy suppliants, O almighty Zeus, that swayest the earth.

For the overweening males of Aegyptus' race are chasing me, poor fugitive, and seek to seize me violently with the battle-shout of many voices, yet thine wholly is the beam of the balance, and without thee what cometh to pass for mortals?

An Egyptian herald and his minions appear.

Ah me! ah me! Yonder is the pirate from the ship. For what purpose, pirate, dost thou come thus upon the land!

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Haro! Haro! Yet again do I raise the cry, haro! craving for aid. Ah me! This is the prelude, the beginning of my wrongful sufferings.

* * *

Alack! Alack! Come! Fly to our shelter. Take a heavy vengeance on their savage wantonness, O king Pelasgus.

Herald. Haste! Haste to the boat, fast as your feet can bear you! Else shall there be pluckings of hair, and prickings with the goad, and a bloody gory cutting off of heads. Haste, haste, with a mischief back again!

Chor. Would that on the great flood of the briny path thou hadst perished with thy masterful arrogance and thy riveted bark; so that we might again have sat happy and secure once for all.

I bid thee lay by thine insolence and thine insane intent. Haro! Haro! Go down from the sanctuary and into the ship, respecting the city of Argos.

Never again may I behold the oxen-fattening water, that makes the blood to wax fruitful and thrive in men. For I am an Argive, of ancient stock, royal and sprung from a royal ancestress.

Her. Have out thy say: yet back again in the ship shalt thou quickly go, willing or not willing.

Chor. Come! Come with fullest speed!

Her. Come down thyself, before thou suffer a mischief, dragged along by force of my hands.

Chor. Mayest thou, with forceful hands and all, be dragged through the billowy strait, along by Sarpedon's sandy barrow, driven to and fro by the Syrian gales.

Her. Shriek and howl and call on gods; for thou wilt not overleap the Egyptian boat. Wail to a yet more bitter ^{time} of woe.

Chor. When thou art rounding the woody headlands of Cyprus, may the wave drown thee; and may the mighty Nile that sent thee forth in thine insolence record thee missing,—one insolent the less.

Her. I bid you go into the boat now ready to return. Make all speed; let none delay. For when I drag, I have mercy on the hair of none of you.

Chor. Alas! my father! Yon net-watching pest in human shape is weaving its web little by little, like a spider. Ah me! Ah me! mother Earth, mother Earth, call aloud and drive away the vision, the black fearsome vision. O mother Earth! O father Zeus!

Her. Nought fear I the gods that are here; for they neither nursed my infancy nor fed my age.

Chor. Alas! There creepeth near a two-footed serpent, and like a viper it hath me by the foot. Ah me! Ah me! mother Earth, mother Earth, cry aloud and drive away the monster, the fearsome monster. O mother Earth, O father Zeus!

Her. If ye go not quietly into the ship, rending shall have no pity on your bedizened garments.

Chor. Alack! O chiefs and champions of the city, I am being overcome.

Her. Many lords, sons of Aegyptus, shall ye see right soon. Be of good cheer; ye shall complain of no lack of lords.

Chor. We are undone: they treat us impiously, O King.

Her. Meseems I shall be fain to seize and drag you by the hair, since ye are not quick of hearing when I speak.

King enters with guards.

King. Sirrah! What doest thou? What manner of insolence leadeth thee to set at nought this land of Pelasgian men? Dost thou think thou art come to a women's country? Nay, for a barbarian towards Greeks, thou carriest thyself too haughtily; and thou wilt find thy misses are many and thy hits are none.

Her. And what have I done amiss or beyond my rights?

King. First, thou knowest not how to behave as an alien.

Her. I know not? How? Because I but find what I had lost?

King. But to what patrons of our people was thy notice given?

Her. To Hermes the searcher,—greatest of patrons.

King. And though to gods, yet dost thou pay no reverence to those gods?

Her. It is the deities about the Nile whom I revere.

King. And ours are nought, as I understand thee?

Her. I will see whether one will take these women from me.

King. Thou wouldst suffer for it, if thou touchedst them, and that right soon.

Her. The answer I hear is far from hospitable.

King. Aye! for I give no welcome to sacrilegious folk.

Her. I will go and tell this to Aegyptus' sons.

King. That matter is no concern or care of mine.

Her. But that I may know and tell a clearer tale—for it beseems a herald to give in each particular a precise account—what shall I say? Through whose withholding shall I say that I return without their cousins, this band of women? Not indeed that the Wargod tries this case by witnesses, nor doth he settle the quarrel by damages of money; first there come to pass many fallings of men and spurnings-off of life.

King. What need to tell thee my name? In due time thou shalt learn and know it, both thou and thy fellows. As for these maids, should they be willing and well-inclined, and should god-fearing argument persuade them, thou mightest lead them hence. But thus hath a decree been passed with one consent by the assembly of the state,—never under force to give up this band of women. Through this resolve the nail hath been firmly driven, so that it may be fixed abidingly. This message is not written inside tablets, nor sealed up in the folds of books, but thou hearest it plainly from an outspoken tongue. And now get thee gone instantly from my sight.

Her. It seems we are about to risk the peril of a war. May victory and sovereignty be on the males' side.

King. Males! Aye, but males will ye find the inhabitants of this land; men whose drink is no barley-brew. [Herald departs.]

But do ye all, with your handmaids, take heart and wend your way to the well-fenced city, locked with bulwarks shrewdly devised. And as for houses, the public ones are many, and I too am housed with no niggardly hand; so that ye may live in joint abodes with many others, or, if 'tis more to your liking, ye can dwell in houses of single sort; of these, choose free of charge the best and the most to your liking; and

your patron is myself and all the citizens, whose resolve is being herein fulfilled. Why do ye wait for others of more authority?

Chor. For thy good deeds mayst thou have thy fill of good, Pelasgian lord. But of thy grace send hither our stout-hearted sire, Danaus, to think for us and lead our counsels. For his wisdom rather than ours must say where we should make our home in kindly neighbourhood. All men are ready to cast reproach on those of foreign speech. Yet may all be for the best; and may we have good report, with no angry rumours of the native folk. [*The King departs.*]

Take your stand, dear handmaids, in such way as Danaus, giving each her dower of service, allotted you.

[*Danaus enters with body-guard.*]

Dan. Children, 'tis right to pray to the Argives and sacrifice and pour libations to them as to Olympian gods, for they are our saviours in no doubtful way. The tidings I bore to our friends in authority they heard with bitterness toward our cousins, but to me they assigned this escort of spearmen, that I might have rank and honour, and might not suddenly and unknown of them die by the death of the spear, so that an ever-living burden should lie upon the land.

Meeting with boons like these, we must set gratitude to them in high honour at the helm of our mind.

And over and above many other sage lessons of your sire, record ye this,—that an unknown company is proven by time; and when one is an alien, every man wears in readiness an evil tongue; and 'tis easy in some way to cast the smirch of a reproach. You therefore I urge to bring no shame upon me, with this youthful beauty whereon men turn to gaze.

The tender autumn fruit is ever difficult to guard; for 'tis watched and coveted by men—why not?—and by brutes that fly or walk the earth. So Cypris carries the tidings of bodies dripping ripe, when she hath found the orchard-gate thrust back; and all men as they pass shoot at the lovely virgin charms an alluring arrow of the eye, for desire o'ercomes them.

Therefore let us not suffer that, in fear whereof we endured much toil and ploughed much ocean with our bark. And let us not work shame to ourselves and delight to my enemies. For habitation, we have twain: one Pelasgus gives and one the state, to dwell in without hire. Herein is fortune good. Only keep watch on these biddings of your father, and honour chastity more than life.

Chor. May the Olympian gods send us prosperity in all the rest; but, touching my beauty's flower, be of good cheer, my father. For

unless some new purpose hath been disposed by heaven, I will not swerve from my mind's former path.

But, go ye citywards, glorifying the blessed lord gods, both them that hold the city and them that dwell about Erasinus' ancient stream. And ye, handmaids, take up the strain; and let our praise be of this, the Pelasgians' country; and no longer let us pay the homage of our hymns to Nile's outpourings, but to the rivers which through this land pour their mild draught and make the children many, softening this soil with fattening streams.

May chaste Artemis look on this band with pity, and may wedlock never come through forcing of Cytherea. Let that prize be mine enemies'!

Half-Chorus II. Yet this our well-purposed song neglects not Cypris; for with Hera she hath power nearest the ear of Zeus. But the goddess of varied wiles is honoured with most solemn rites; and joined in their dear mother's company are Yearning, and she to whose winning ways nought is denied, Persuasion. To Music too is given a share in Aphrodite, and to the whispering dalliance of the Loves.

Half-Chorus I. Yet I fear me of stubborn blasts of hurt and evil griefs and bloody wars. Why, why did they get them prosperous voyage with swift-spced pursuit?

H.-Ch. II. Thou knowest, what is fated, that must be. There is no o'erstepping the mighty impassable will of Zeus. May this marriage-end prove far better than women ere now have met.

H.-Ch. I. May the mighty Zeus shield me from marriage with Aegyptus' race.

H.-Ch. II. That would, 'tis true, be best. But thou art for moving the immovable.

H.-Ch. I. And thou dost not know the future.

H.-Ch. II. Nay, why should I behold the thought of Zeus, a sight unfathomable? Restrain, prithee, the words of thy prayer.

H.-Ch. I. What is the right measure, by thy teaching?

H.-Ch. II. Beware of the "too much," in things of heaven.

Chorus. May sovereign Zeus shield me from cruel wedlock with a man I hate—the same Zeus who wrought Io kind deliverance from her affliction, restoring her with healing hand, forceful but kind.

And may he grant the women victory. I content myself with evil's better side, with two parts of the good. I am content if heaven send that judgment side with Justice, through means of deliverance sought for by my prayers.

[*Exeunt.*]

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